

March
1969

nstructor

MARCH 1969



SUGGESTED LESSON ENRICHMENT: Month/Day (Lesson Number)

SUNDAY SCHOOL COURSE NUMBERS 1968-69—→	3	4	6	8	10	12	14	16	18	26	28	30	Other	Home Evening
THE HANDICART PIONEERS Painting by Cecil A. Smith		6/18 (30)	5/4 (35)		4/20 (31)	3/9 (25)						3/7 (26)	L	
"THE WONDERS OF ETERNITY" by President David O. McKay	•	•	•	•	•	•	5/25 (33)	5/14 (32)	5/4 (32)	3/16 (34)	2/9 (28)	4/13 (30)	5/4 (30)	26
"PLEASE SEE . . . I AM HERE" by Lynn F. Stoddard		4/4 (14)			3/26 (29)	4/27 (28)					4/1 (32)	4/15 (34)		
"... AND JUDAH SHEDD" by Daniel H. Endow	•	•	•	•	•	•	•	•	•	•	•	•	A	•
"SERGEANT STEWART" by Ben F. Mortensen				5/15 (34)	3/26 (29)		2/20 (27)	3/2 (31)		3/7 (26)		3/7 (26)		
PROJECT: FAMILY FURNISHINGS by Margaret Reese Smith							5/25 (33)	5/4 (32)	3/16 (34)	2/9 (28)	4/13 (30)	5/4 (30)	26, 26, 26	26
OBEDIENCE: FRUIT LAW OF HEAVEN AND HONOR by Patricia D. Wynn							4/13 (32)	5/4 (32)	3/16 (34)	2/9 (28)	4/13 (30)	5/4 (30)	26, 26, 26	26
"THE BEST FROM THE PAST" by The Instructor Staff	87	5/11 (21)	5/4 (35)	4/27 (34)		3/26 (29)								26, 26
A REWARDING RULE OF HEATH by Patricia D. Wynn	88					5/25 (33)								26, 26
(Family Home Evening) by Reed H. Bradford	90													26, 26
HANDICARTS WEST! Painting, Cecil A. Smith; Article, Mabel Harner			5/4 (35)		3/9 (25)	4/20 (31)								
RICHARD MALLANTYNE'S SUNDAY SCHOOL (Flannelboard) Art, Dorothy Handley; Story, Marie F. Fell	93	5/25 (33)	5/25 (34)	4/13 (32)	5/25 (33)		5/4 (32)	5/15 (33)	5/4 (32)	3/16 (34)	2/9 (28)	4/13 (30)	5/4 (30)	33
"TEACHING HALPS (by Ray and Janet Balch)" (Teaching Helps) by Ray and Janet Balch	95				5/25 (33)									33
THE SUPERINTENDENT AND THE TEACHER TRAINING PROGRAM by General Superintendent David Lawrence McKay	96				5/25 (33)									33
OUR WORTHFUL HYMN PRACTICE** by Ralph Woodward, D. Dean Davis	98				5/25 (33)									33
PLANNING THE TEACHER TRAINING PROGRAM (Teacher Development) by Rex D. Phares	101				5/25 (33)									33
"AND FORSADE THEN NOT" by Barbara Vance	102				5/25 (33)									33
FROM MOTHER-AT MIDDNIGHT by Evelyn M. Snodgrass	104			5/11, 18 (35, 36)	4/20 (31)	3/9 (25)								33
"THE HAND OF THE LORD" by Patricia Harding Nielsen	106				5/25 (33)									33
THE TAPE RECORDER IN THE CLASSROOM (PART I) by Teaching Aids Specialists Committee	112				5/25 (33)									33
"THE SHALL PREPARE A WAY" (Chart) compiled by Rex A. Wadman					5/25 (33)									33
THE HANDICART PIONEERS Painting by Cecil A. Smith					5/25 (33)									33

CHART LEGEND

Chart indicates specific lessons to be enriched—Month/Day (Lesson number) in parentheses. Lessons which this enrichment was requested.

- * Indicates value for course.
- A—Administration.
- L—Library.
- M—Music.

*Includes Answers to Your Questions, Coming Events, and Memorized Recitations.

**Includes "All Things Bright and Beautiful" (special music), "He Shall Feed His Flock" (transposed version), Sacrament Gems and Organ Music.

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THE HANDICART PIONEERS

(Our Cover)

There is no more dramatic chapter in the history of America than that of the Mormon handcart pioneers. This painting, and our centrepiece feature by Cecil A. Smith, with article by Mabel Harner, tell us how several thousand people—men, women, and children—pushed their meager possessions in single file across the plains, and pushing their meager possessions in single file across the plains, and pushing their meager possessions in single file across the plains.

For biographical sketches on artist and author, please refer to centrepiece feature, "Handicarts West!"

Library File Reference: PIONEERS—HANDICART COMPANIES.





CHRISTIANITY IN ACTION

by President David O. McKay

*What doth it profit, my brethren, though a man
say he hath faith, and have not works? can faith
save him?*

—James 2:14.

In this significant statement, James decries the impotency of faith as a merely intellectual perception and implies the importance of the *application of truth to daily life and conduct*. He teaches that "faith is dead and useless unless it expresses itself in a true life and true Christian activities." There has been, and is today, too much discrepancy between belief and practice, between the proclamation of high ideals and the application of these ideals to daily life and living.

The Church of Jesus Christ of Latter-day Saints, accepting Christ as the literal Son of God, believes that he revealed the characteristics and personality of God the Father—in this sense verifying, as he himself said, "He that hath seen me hath seen the Father." The Church also believes that Jesus in his life and teachings reveals a standard of personal living, and of social relations, which, if fully embodied in individual lives and in human institutions, would not only ameliorate the present ills of society,

but would bring happiness and peace to mankind.

If it be urged that during the past two thousand years so-called Christian nations have failed to achieve such a goal, we answer that all failure to do so may be found in the fact that they have failed to apply the principles and teachings of true Christianity.

To every sincere follower of Christ, religion should denote not only a sense of relationship to God, but also an *expression of that feeling in one's actions with respect to right and wrong and obligation to duty*.

True Religion Is Vital

This was undoubtedly the kind of religion Patrick Henry had in mind when, in the closing scene of his life, he said: "I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

Pure religion gives one power to rise above the

(Concluded on following page.)

(For Course 14, lesson of May 25, "Word of Wisdom"; for Course 16, lessons of March 16 and May 4, "Overcoming Sin" and "The Church—Its Nature and Place"; for Course 18, lesson of May 4, "Reasonableness of Teachings of the Doctrine and Covenants"; for Course 26, lesson of March 16, "Then Shall Thy Confidence Wax Strong"; for Course 28, lessons of March 9 and May 25, "Consecration and Stewardship" and "Experience"; for Course 30, lessons of April 13 and May 14, "Road to Salvation and Exaltation" and "Sons and Daughters of God"; to support family home evening lesson 26; and of general interest.)

selfish, sensual, sordid life of what Eucken calls "pure nature," and enables one to "experience a divinity in life above and beyond the world of sensible reality."

"Without this religion," this philosopher continues, "no true civilization is possible. A civilization declining all contact with a supernatural life and refusing to establish those mysterious inner relations gradually becomes a parody of civilization."

For six thousand years and more the human family has suffered from unrestrained expressions and manifestations of selfishness, hatred, envy, greed—animal passions that have led to war, devastation, pestilence, and death. If the simplest principles of the Savior's teachings had been observed, all this could have been averted.

The Church is constantly admonishing the saints to live up to the principles of the gospel—to bring due reverence to God and all sacred things; living lives of honesty, integrity, fair-dealing, paying of tithes and offerings, remembering daily prayers, Sunday observance, and refraining from the use of stimulants such as tea, coffee, alcoholic drinks, tobacco, and narcotics.

Testimony Is Strengthening

I wish we might all have a testimony like unto Job, who said in the midst of all his affliction:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:25-27.)

It is conformity to the words and ideals and teachings of the gospel that will bring such a testimony, and the strength of each individual will be in accordance with the strength and sincerity of that testimony. When we have it, we can resist the temptations which come.

I am reminded of a letter I received some time ago from one of our young girls who said, "I believe in prayer, I attend Sunday School"; and she mentioned other Church services. Then she confessed to a weakness, an indulgence, which would be to her sweet soul what the killing frost would be to the rose. And she lacked the strength—the strength to resist, which brought much sorrow to that beautiful girl.

What we do in conferences, in our wards, in our groups, strengthens us to resist the evil that is abroad in the world. We all need this strengthening. In this respect, there is a great responsibility

upon the leaders of the Church—stake officers, leaders in our wards and our quorums and our organizations—for the young people watch us. We first should set the example in obeying the principles of the gospel; living up to them and having patience and faith to await the workings of our Father in heaven and receive his enlightenment regarding some of the problems, many of which we cannot understand.

Four Awakening Principles

These principles are few and simple and may, if desired, be applied by every normal person. The first of these, and the foundation upon which a true Christian society is built, is:

Love the Lord thy God with all thy heart, mind, and strength—A belief in a Supreme Being who lives and loves his children—a belief that gives power and vigor to the soul. An assurance that he can be approached for guidance, and that he will manifest himself to those who seek him.

Another is:

The acceptance of the truth that life is a gift of God and therefore divine. The proper use of this gift impels man to become the master, not the slave, of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of life. His passions are to be mastered and controlled for the happiness and blessing of others, and the perpetuity of the race.

A third principle is:

Personal integrity. By this I mean plain, everyday honesty, sobriety, and respect for others' rights, such as will win the confidence of one's fellows. This recognition applies to nations as well as to individuals. It is as wrong for a nation, because it is powerful, to steal from another and oppress it, as it is for an individual to rob and kill his neighbor.

A fourth essential is:

Social consciousness that awakens in each individual the realization that it is his duty to make the world better for his having been in it. The very heart and spirit of this standard is expressed in the statement of the Prophet Joseph Smith: "If my life is of no value to my friends, it is of no value to me."

Someday intelligent human beings will realize the importance and benefit of living in right relations one with another. This condition can be achieved not only from mere belief, nor from oratorical exhortations, but by the application in business, social, and national life of the principles of the gospel of Jesus Christ, which principles bless the one who observes them and bless all who come within the radiance of that sweet spirit.

Perhaps adversity came to this missionary so that through earnest prayer he might glimpse . . .

"The Wonders of Eternity"

*by Jay A. Monson**

Shortly after entering the mission field in New Zealand several years ago, I found myself beset with a rather severe glandular infection, to the extent that almost total bed rest was prescribed. I was sent to recuperate in the home of a wonderful elderly lady, a convert who had formerly been a nurse. To this home the medical doctor came twice weekly. After three weeks had passed, I felt improved and was anxious to get back to my missionary work—the purpose for which I had come to this choice land. However, the doctor said medical tests continued to show infection, and therefore further confinement was prescribed. When nearly a month had passed and there was no change in the diagnosis, discouragement set in. I started to wonder and question—why had I been sent so far from home to be afflicted with ill health?

One evening as it came time for evening family prayer, I was reluctant to kneel down. Though I only showed slight hesitation, the good Mother of the home, who had cared for many missionaries, noticed and inquired whether or not I felt well. I admitted my discouragement and requested that someone else offer the prayer that evening. A beautiful prayer was offered, after which we retired to our rooms. Realizing more than ever before a need for sincere personal communication with our Father, I knelt alone in earnest prayer.

During that night there occurred an experience which I have never felt or witnessed before nor since, an experience that I shall always remember. As I slept, I had a "dream." (I hesitate to use that word, because the experience was so much more to me than an ordinary dream.) In this dream a for-

mer stake president from my home town visited with me. It seemed strange at the time that I should see and talk with this man, since I had not known him very well personally. He was no longer stake president when I was interviewed for my mission. For all I knew, however, he was well and at home with his family. Nevertheless, it was he, and we talked over many things for what seemed to be a considerable period of time. During our conversation he repeated to me several times the admonition: "*Remember this, there is life after death.*" If you remember this, everything else in life will take care of itself."

In the early morning hours I awoke in such a state that I wanted to jump out of bed and share this experience with others in the household. Then, as I considered this action, I decided they might think me even more ill than before—for who was I that I should have such an experience? I lay awake for a long time, pondering what had happened. I knew that I was no longer ill. More important, I knew there was a life after this one, and that this knowledge would always be with me.

At breakfast time the others remarked how much better I seemed, and I told them that I was fully recovered and was anxious to get back to work. At my insistence the doctor came to examine me. He agreed that the infection was gone.

The experience of the night before was further impressed in my mind and confirmed when I received a letter from home later that day. My mother had written, "The whole town is shocked over the sudden death of President J. Frank Peel. . . ." As I read the words, tears came to my eyes. This man, this very man who had counseled me the night before, had passed unexpectedly from this life just a few days previously.

On certain occasions I have related this experience in hopes that perhaps other testimonies might be strengthened. I have never doubted from that night on that there surely is life after death.

In the scriptures we are told:

Yea, even the wonders of eternity shall they know, and things to come will I show them. . . .

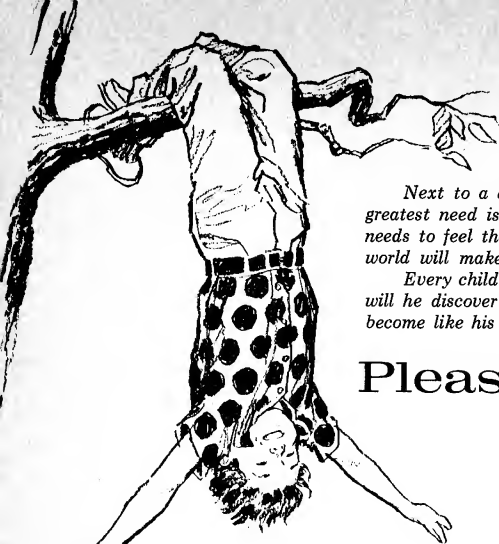
For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man. (Doctrine and Covenants 76:8, 10.)

It is my humble personal belief that, on one occasion in far away New Zealand, it was my privilege to glimpse "the wonders of eternity." I humbly add my witness that there is surely such an eternity and truly "life after death."

Library File Reference: IMMORTALITY.

(For Course 6, lesson of April 6, "Easter Is a Sacred Day"; for Course 8, lesson of April 6, "The Resurrection"; for Course 10, lesson of March 30, "Ask, and It Shall Be Given You"; for Course 12, lesson of June 22, "A Leader Seeks the Lord"; for Course 28, lesson of June 1, "Where Is Man Going?" for Course 30, lesson of June 1, "Gifts of the Spirit"; and of general interest.)

*Jay A. Monson, born in Magna, Utah, served in the New Zealand Mission from 1959-1961, part of this time as assistant to the mission president. He received his B.S. (1965) from the University of Utah, his M.A. (1966) from Arizona State University, and his EdD (1968) from Utah State University. Between degrees he worked as an elementary schoolteacher. He is currently an assistant professor of Education, on leave from Utah State University to participate in a Tri-University project at New York University. He lives with his wife, Diana Sandwick, and their four children in Long Island State, Rego Park Ward, where he teaches the Gospel Doctrine class.



Next to a child's need to survive, or the urge to stay alive, his greatest need is to be recognized as an important human being. He needs to feel that he counts for something—that his presence in the world will make a difference.

Every child has a built-in, divine urge to be somebody. Only later will he discover (if he is faithful) that this great, urgent need is to become like his Father in heaven, for "as God is, man may become."

Please See...I Am Me!

by Lynn F. Stoddard

We are told in the Doctrine and Covenants that each of God's children is blessed with special gifts or talents. (Doctrine and Covenants 46:11-30.) By the time a child comes to Junior Sunday School he has had a unique set of experiences which combine to give him his own private view of his world of people and things. Each child has his own set of talents, fears, doubts, aspirations, interests, and behaviors which combine to form a personality unlike that of any other individual.

This is probably the most important thing for you to know and understand as a teacher—that each child is different, that each child has special needs peculiar to him alone. He is different from all others, physically, emotionally, intellectually, and spiritually.

If you are to teach a child, you must establish a personal relationship with his unique personality. You must have, or develop, a love which shows each child that you think he is special—that you are interested in knowing what he is thinking and feeling—that you care enough to want to find out all you can about him—that you care enough to *listen*.

The ability to love others—to be interested in them—is a result of having self-confidence and self-esteem to the degree that we can forget ourselves and overcome self-consciousness. If we are always worrying about ourselves and how we must appear to other people, it is very difficult to turn our thoughts outward, toward others. The commandment "Love thy neighbour as thyself" (Leviticus 19:18) cannot be completely fulfilled unless each of us values himself and realizes his great worth as a son or daughter

of God. A teacher cannot show high regard for his students until he develops a high regard for himself. A teacher who, through fasting and prayer, has discovered his true relationship to his Father in heaven will not be boastful, arrogant, or haughty. Rather, he will be humble, cherishing the divine spark within himself and others, knowing that he can learn something from every human being; and thus he will show a special interest in each student in his class.

Once a teacher attains the marvelous knowledge of who he is, as a person, his eyes and feelings can then be opened to each individual student in his class. He will be able to discover each child's special needs.

How, then, can the teacher help each child to meet the physical, emotional, intellectual, and spiritual needs which are unique to him? Usually a child's physical and emotional needs must be satisfied before he can learn anything intellectually or spiritually. A child who is physically uncomfortable (tired, hungry, too hot or cold, etc.) will find great difficulty in putting his mental and spiritual energies to work on Sunday School lesson material. This is equally true with the child who is under emotional stress. A child who continually finds undesirable ways to get attention may be telling his teacher that he feels unloved, unwanted, or unappreciated. The child who sits quietly and never becomes involved in lesson discussions may also be communicating a need to be noticed—a need to feel important. Loss of friendships, health problems, feelings of inferiority, and concern for loved ones, are just a few of the many causes of anxieties which keep chil-

dren from concentrating on Sunday School lessons.

Children who come from homes lacking in spirituality will have different needs from those coming from homes where prayer is a consistent part of their lives. Children who participate often in whole-family experiences will have different needs from those who do not.

Every child has had a unique set of experiences forming a pool of knowledge from which he draws personal interpretations about his world and the people in it. His experiences help him to form a personal view of how he fits into the "grand design" or scheme of things. New experiences are interpreted according to the perception or point of view of the person having the experience. This process of getting personal meaning from new experiences we call learning.

A teacher who expects to influence the lives of boys and girls must help each child find a personal meaning in life. Since each child is blessed with special gifts or talents, and has had a background of experiences resulting in unique physical, emotional, intellectual, and spiritual development, teachers must find ways to help each child gain personal meaning from Sunday School lessons.

Personal meanings are the "stuff" from which values are built. We learn to value those things

which we have found, through experience, will benefit us. This means that, as teachers, we must organize learning experiences that will help each child find the personal value of living the gospel.

Before you can effectively help a child learn a gospel principle, it is essential to know what he is thinking and feeling on the inside concerning that which you hope he will learn. For example: A child whose parents are not too active, and who send him to Sunday School instead of taking him, may be feeling that Sunday School is only for children. Knowing this, a teacher will be able to establish in the child's mind the necessity of attending Sunday School all of his life.

Teaching, therefore, becomes more of a "pulling-out" process than one of "pouring-in."

We can teach each child according to his own personal needs only if we first find out what those needs are. This means we must first find out what experiences a child has had and what they mean to him before we can help him gain new, higher-level concepts. This calls for the kind of love, acceptance, and appreciation for the child that will help him to discover himself and his full potential as a son or daughter of God.

Library File Reference: TEACHERS AND TEACHING—CHILD STUDENTS.

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Published by the Deseret Sunday School Union of The Church of Jesus Christ of Latter-day Saints, the first day of every month at Salt Lake City, Utah. Entered at Salt Lake City Post Office as second class matter acceptable for mailing at special rate of postage provided in Section 1103, Act of Oct. 3, 1917, authorized on July 8, 1928. Copyright 1969 by the Deseret Sunday School Union. All rights reserved.

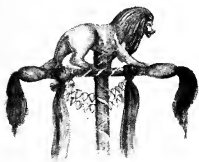
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This is the conclusion of a two-part discussion on the return of a part of blood-Israel—the people of Judah—to the land of their inheritance. Dr. Ludlow has selected prophecies dealing with the latter days to expound his topic and show that the scriptures are being fulfilled; and he has analyzed these scriptures under 12 headings. The first six, discussed last month, were: Elijah the Prophet To Return to the Earth, Judah To Return to Jerusalem, Gold and Silver of the Nations To Be Used, Land of Jerusalem To Be Made Productive, and Jerusalem To Come under Control of Israel. We begin here with item No. 7.

“...And Judah Shall Return”

by Daniel H. Ludlow



PART 2

7. THE JEWS TO BEGIN TO BELIEVE IN CHRIST

Eventually the gospel will be preached to the Jewish people, as indicated in the following scripture:

... After the Gentiles had received the fulness of the Gospel, the natural branches of the olive-tree,

or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer. (1 Nephi 10:14.)

The resurrected Jesus Christ spoke to the Nephites on the American continent about this great event in these words:

And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them;

And they shall believe in me, that I am Jesus

Christ, the Son of God, and shall pray unto the Father in my name. (3 Nephi 20:29-31.)

To indicate how the Jewish people have begun to believe in Christ, let me quote a statement from one of the Jewish leaders today. Isadore Singer has said:

I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love. His teaching has become an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. . . .

When I was a boy, had my father, who is a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building and the rabbi would have been dismissed at once. Now it is not strange in many synagogues, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting—in fact, we are all glad to claim Jesus as one of our people.⁸

Other statements could be quoted concerning the fact that the Jewish people will begin to believe in Jesus Christ, but let me simply refer to one by Wilford Woodruff:

When the Gentiles reject the Gospel it will be taken from them, and go to the House of Israel, to that long suffering people that are now scattered abroad through all the nations upon the earth, and they will be gathered home by thousands, and by hundreds of thousands, and they will rebuild Jerusalem their ancient city, and make it more glorious than at the beginning, and they will have a leader in Israel with them, a man that is full of the power of God and the gift of the Holy Ghost; but they are held now from this work, only because the fulness of the Gentiles has not yet come in.⁹

8. A NEW TEMPLE TO BE BUILT IN JERUSALEM

The eighth step is definitely concerned with prophecy. We have made the transition from history to prophecy somewhere in the previous seven ideas mentioned, but on this topic—a new temple to be built in Jerusalem—we are dealing with prophecy. Again I quote from Wilford Woodruff:

... Christ will not come until these things come to pass. Jerusalem has got to be rebuilt. The temple has got to be built. . . . These things have been revealed by the prophets; they will have their fulfillment.¹⁰

The Jewish people themselves are talking about

⁸Joseph Fielding Smith, *The Signs of the Times*; Zion's Printing and Publishing Co., Independence, Missouri, 1947; page 61.

⁹*Journal of Discourses*, Volume 2, page 200.

¹⁰*Millennial Star*, Volume 52, page 740.

the construction of a third temple. I think most of you have probably heard of the tremendously important scroll that was discovered in the Middle East in 1967. Dr. Yigael Yadin of the Hebrew University is now translating this scroll, which he calls the Temple Scroll. This is what Dr. Yadin has to say about it:

The amazing thing about this scroll is that it was written as a Torah—a law—given by God to Moses. The entire text is written in the first person singular, with God as the speaker. Every other scroll from the Dead Sea is either a copy of an existent Biblical book or a Biblical commentary or a sectarian document composed by the Qumran community. Here we have for the first time a scroll that was apparently meant to be in the Biblical text but which was never part of the Biblical canon, so far as we know.¹¹

With what does that text deal? Dr. Yadin goes into detail and says it contains plans for the construction of a great temple, and that it introduces a new feature into the temple. There are three courts instead of two, each exactly square. The middle and the outer courts of the temple are to have twelve gates, three on each side, and each gate is to be

named for one of the twelve tribes of Israel. Then he says:

This is significant. The whole apocalyptic literature and that of Qumran were occupied with the concept of uniting the twelve tribes of Israel as ordained by God. Here, too, the emphasis is on the twelve tribes, as it is so frequently also in the New Testament.¹²

Orson Pratt in 1877 described a distinguishing feature concerning the temple that will be built in Jerusalem during the last days:

The Temple at Jerusalem will undoubtedly be built by those who believe in the true Messiah. Its construction will be, in some respects, different from the Temples now being built. It will contain the throne of the Lord, upon which he will, at times, personally sit, and will reign over the house of Israel for ever.¹³

9. A KING NAMED DAVID TO LEAD ISRAEL

In one of his last public addresses, shortly before his martyrdom, the Prophet Joseph made this statement:

(Continued on following page.)

¹¹Newsletter Number 7 of the American Schools of Oriental Research, November 13, 1967.

¹²Newsletter Number 7.

¹³Journal of Discourses, Volume 19, page 20.



Photo by Lorin F. Wheelwright.

Jerusalem from the Mount of Olives, 1966

... The throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage.¹⁴

This prophecy is evidently yet to be fulfilled.

10. THE NATIONS TO BATTLE AGAINST JUDAH

The nations of the earth will go to battle against the descendants of Judah, and Judah will be smitten:

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. (Zechariah 14:2, 3.)

Concerning this topic Wilford Woodruff has said:

... O house of Judah. . . It is true that after you return and gather your nation home, and rebuild your City and Temple, that the Gentiles may gather together their armies to go against you to battle, to take you a prey and to take you as a spoil, which they will do, for the words of your prophets must be fulfilled; but when this affliction comes, the living God, that led Moses through the wilderness, will deliver you, and your Shiloh will come and stand in your midst and will fight your battles; and you will know him, and the afflictions of the Jews will be at an end, while the destruction of the Gentiles will be so great that it will take the whole House of Israel who are gathered about Jerusalem, seven months to bury the dead of their enemies, and the weapons of war will last them seven years for fuel, so that they need not go to any forest for wood.¹⁵

So there is yet to be a great war in the Middle East, and this war is going to be fought over Jerusalem and will be around Jerusalem.

11. THE SAVIOR TO APPEAR TO THE DESCENDANTS OF JUDAH

Zechariah says, "... They shall look upon me whom they have pierced, and they shall mourn for him. . ." (Zechariah 12:10.) As Latter-day Saints, we have even a more vivid account because the Savior in talking about this said:

And then shall the Jews look upon me and say:

What are these wounds in thine hands and in thy feet?

Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.

And then shall they weep because of their iniquities; then shall they lament because they persecuted their king. (Doctrine and Covenants 45:51-53.)

President Woodruff has referred to this great event as follows:

... the Jews have got to gather to their own land in unbelief . . . and when they have done this and rebuilt their city, the Gentiles, in fulfillment of the words of Ezekiel, Jeremiah and other prophets, will go up against Jerusalem to battle and to take a spoil and a prey; and then, when they have taken one-half of Jerusalem captive and distressed the Jews for the last time on the earth, their Great Deliverer, Shiloh, will come.¹⁶

Then, after these appearances, Christ will appear as King of kings and Lord of lords.

12. TWO GREAT WORLD CAPITALS: ZION AND JERUSALEM

Latter-day prophets have indicated that the following prophecy of Isaiah pertains to this day (and the same idea is also found in the Doctrine and Covenants 133):

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isaiah 2:2, 3. See also Hebrews 12:22; Revelation 3:12.)

President Joseph F. Smith has spoken of these two gathering places as follows:

Jerusalem of old, after the Jews have been cleansed and sanctified from all their sins, shall become a holy city where the Lord shall dwell and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of

¹⁴Documentary History of the Church, Volume 6, page 253.

¹⁵Wilford Woodruff, compiled by Matthias F. Cowley; Bookcraft, Salt Lake City, Utah, 1964; pages 509, 510.

¹⁶Journal of Discourses, Volume 15, pages 277, 278.

Zion, New Jerusalem—shall be built, and from it the law of God shall also go forth [see Doctrine and Covenants 45:66, 67; 84:2]. There will be no conflict, for each city shall be headquarters for the Redeemer of this world, and from each he shall send forth his proclamations as occasion may require. Jerusalem shall be the gathering place of Judah and his fellows of the house of Israel, and Zion shall be the gathering place of Ephraim and his fellows, upon whose heads shall be conferred “the richer blessings.” (See Doctrine and Covenants 133:34.)¹⁷

CONCLUSION:

“WHEN SHALL THESE THINGS BE?”

When the disciples anciently asked the Savior, “What is the sign of thy second coming?” he made the statement that his elect would be gathered “from the uttermost part of the earth to the uttermost part of heaven.” (Mark 13:27; see also Matthew 24:31.) Then later he had made this significant statement:

Verily I say unto you, this generation, in which these things shall be shown forth, shall not pass

¹⁷The Improvement Era, Volume 22, pages 815, 816.

The Sea of Galilee.

away until all I have told you shall be fulfilled. (Inspired Version, Matthew 24:35.)

The key part of that verse does not appear in the standard Bibles, but it appears in the Inspired Version: “this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.”

Joseph Smith said in the Wentworth Letter that a major purpose for the establishment of the Church in this dispensation was to prepare a people to be worthy to live with Christ when he comes.

We live in the Saturday evening of time. We hold forth to the world the truth that the resurrected Jesus Christ will return. This important work in this dispensation was to prepare a people to be worthy to live with Christ when he comes.

In his letter to the Thessalonians, Paul wrote these words, which have current application:

Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.

Therefore let us not sleep, as do others; but let us watch and be sober. (1 Thessalonians 5:5, 6.)

Library File Reference: ISRAEL (1948).

The Plains of Armageddon.



"SERGEANT STEWART"



by Ben F.
Mortensen*

I met him just once—at a sacrament meeting held with the LDS servicemen of the 15th Regiment, 3rd Infantry Division, during the Korean War. There were about 15 of us crowded into a front-line bunker. Using our own canteen cups and C-ration crackers, we blessed and partook of the sacrament; and since it was the first Sunday of the month we then turned the time over to the bearing of testimonies.

He introduced himself simply as Sergeant Stewart from Idaho, and proceeded to tell us how the Lord had blessed him during the previous month. I noted that he was short—about 5' 5" tall—and weighed around 160 pounds, with strong arms and shoulders. He mentioned that his great ambi-

(For Course 8, lesson of May 18, "Am I My Brother's Keeper?"; for Course 10, lesson of March 30, "Ask, and It Shall Be Given You"; for Course 12, lesson of March 9, "A Leader Has Courage"; for Course 14, lesson of May 25, "Word of Wisdom"; for Course 16, lesson of May 4, "The Church, Its Nature and Place"; for Course 18, lessons of March 2 and May 4, "Brotherhood and Equality Among Men" and "Reasonableness of Teachings of the Doctrine and Covenants"; for Course 20, lessons of March 2 and 16, and May 4, "Priesthood, A Power for Good," "Then Shall Thy Confidence Wax Strong," and "Beyond the Call of Duty"; to support family home evening lessons 24, 26, and 32; and of general interest.)

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tion since childhood had been to become a good athlete. Coaches had considered him small for team sports, so he had concentrated on individual competition and had gained some success as a wrestler and distance runner. He had arrived in Korea with the rank of private. Some ten months later he was wearing sergeant's stripes—and they were well-deserved, as we would soon discover.

As he bore his testimony, Sergeant Stewart was moved to tell us about his company commander, whom he described as a giant of a man named Lieutenant Jackson. He was 6' 7" tall, weighed a hulking 245 pounds, and had been an outstanding college athlete. The sergeant spoke of him in glowing, somewhat biased terms, as the bravest, sharpest, and greatest company commander in the entire U.S. Infantry—one who would not ask his men to do anything he would not first be willing to do himself. With noticeable pride he further depicted him as a man's man, a tremendous officer, and a Christian gentleman, inspiring those who were fortunate enough to serve under his command.

A few days prior to our church service Sergeant Stewart had been assigned to a patrol. Leading and at the point of the patrol was Lieutenant Jackson. Bringing up the rear, as they moved down the steep hill in diamond formation, was the sergeant. As they neared the base of the hill, they were ambushed by enemy snipers. The lieutenant, being out in front, was riddled up one side by automatic small-arms fire. As he fell he managed to drag himself to the shelter of a nearby rock and tree, while the rest of the patrol scrambled up the hill to regroup.

Since he was next in command, the responsibility of the patrol now fell upon the shoulders of Sergeant Stewart. He immediately formed his men into a "half-moon" perimeter defense and then assigned his largest and seemingly strongest man the mission of going down the hill to rescue the lieutenant. The others would provide him with cover.

The man was gone for approximately half an hour, only to return and report that he could not budge the wounded officer—he was too heavy. It was like trying to lift a dead horse. The men started grumbling about getting out of there before someone else got hit. Someone was heard to say, "Let's forget about the lieutenant; after all, he's just a

nigger!" At this point Sergeant Stewart turned to his men, and pulling himself up to his full 65-inch stature he spoke in very matter-of-fact tones: "I don't care if he's black or green or any other color. We're not leaving without him. He wouldn't leave any of us in similar circumstances. Besides, he's our commanding officer and I love him like my own brother."

There was a moment of silence, and then the sergeant approached one of the corporals and said quietly but with great authority, "You take charge—and wait for us. I will bring him back."

Carefully, and as noiselessly as possible, he inched his way among sporadic sniper fire toward the lieutenant. When he finally reached him, Lieutenant Jackson was weak from loss of blood, and he assured the sergeant that it was a hopeless cause—there would be no way to get him back to the aid station in time. It was then that Sergeant Stewart's great faith in his Heavenly Father came to his assistance. He took off his helmet, knelt beside his fallen leader and said, "Pray with me, Lieutenant."

We were held spellbound in that meeting. It was as though we were witnessing one of the great human dramas of our day. A spiritual drama of love and brotherhood, so lacking in today's world, was unfolding before our very eyes. Tears rolled down the sergeant's cheeks as he spoke—and we wept silently with him. He couldn't remember all he had said in his prayer, but he recalled reminding the Lord that never in his life had he smoked a cigarette. Not once had he tasted alcohol in any of its forms.

At this point he digressed for a moment to explain that he had abstained from liquor and tobacco not only because it was his religious belief, but also because of his great motivation to develop a strong, healthy body in order to achieve his athletic aspirations. That day, however, as he communed with his Father in heaven, he knew without doubt why he had lived the Word of Wisdom so conscientiously throughout his young life.

"Dear Lord," he pleaded, "I need strength—far beyond the capacity of my physical body. This great man, thy son, who lies critically wounded here beside me, must have medical attention soon. I need the power to carry him up this hill to an aid station where he can receive the treatment he needs to pre-



Art by Jerry Harston.

I picked up my commander and cradled him over my shoulder.

serve his life. I know, Father, that thou hast promised the strength of ten to him whose heart and hands are clean and pure. *I feel I can qualify.* Please, Dear Lord, grant me this blessing."

"Brethren," he continued, "as I prayed I could feel my muscles bulge with energy, and I knew at that moment, as I had never known before, that God truly hears and answers the prayers of his faithful children. I humbly thanked him, said amen, put on my helmet, reached down and gently picked up my company commander and cradled him over my shoulder. We then started slowly our ascent up the hill—Lieutenant Jackson crying softly as he whispered to me words of gratitude and encouragement."

I met Sergeant Stewart just once. For less than two hours it was our privilege to be in his company. I could feel the presence of greatness as I sat in that bunker listening to that choice young man. His spirit touched my spirit, and my faith was kindled because of his Christlike attitude and his soul-stirring testimony regarding the Fatherhood of God and the brotherhood of all men.

Library File Reference: LOYALTY.

While we thrill to man's accomplishments in the space age, his most challenging responsibility will ever be:

PROJECT: Family Fulfillment

by Rex A. Skidmore*

The present world is a fantastic one, with its speed, its technological inventions, and its space ventures. Trips around the earth have become common, travel around the moon is now history, and a landing on that far-off sphere is in the offing. Astronauts circle the earth at a rate of five miles per second, and knowledge in the scientific world is presently increasing 32 times during an average life span. Yet, with all the wonders of the present age, marriage and the family remain among the greatest values and forces known to man. They influence his thinking, his feelings, and his well-being, at almost every turn.

An Open Door to Love

Sociologists and psychologists still recognize that the family is the basic unit of society. Its influences are most powerful in developing personality and in supplying basic human needs. Likewise, marriage is more popular today than ever before and is desired by nearly everyone. President McKay emphasizes the importance of the family when he says:

There is no element of transitoriness in the family relationship of the Latter-day Saint home. . . . To the Latter-day Saint the home is truly the cell-unit of society; and parenthood is next to Godhood.¹

A study course for the Melchizedek priesthood quorums also stresses the importance of the family:

The home, composed of father, mother, and children, is the unit of all society. The human family is but the total of individual families or homes. The home is the ultimate unit of the Church. In the end as in the beginning, the home will be the unit of progress and government.²

(For Course 26, lessons of March 30 and April 13, "I Say Unto You, Be One" and "Gifts for the Benefit of All"; for Course 30, lesson of May 25, "Marriage and Family Relationships"; to support family home evening lessons 28 and 29; and of general interest.)
Conference Reports, from the General Conference of The Church of Jesus Christ of Latter-day Saints, June 1919.

*John A. Widtsoe, *Priesthood and Church Government*; Deseret Book Company, Salt Lake City, Utah, 1939; page 80.



Photo by H. Armstrong Roberts.

It is apparent that marriage and the family open the door to the most significant relationships known to man, including affection, companionship, and spirituality. Opportunities to love and be loved—so desired by all—abound within the family circle.

Eternal Union

The gospel stresses that marriage for "time and eternity," performed in one of the temples, is the only marriage recognized by the Lord and the only one which will endure after death. President John Taylor in 1883 explained celestial marriage as "one of the greatest blessings that ever was conferred upon the human family. It is an eternal law which has always existed in other worlds as well as in this world."³ Section 132 of the Doctrine and Covenants describes the importance of the marriage covenant for eternity and explains the blessings, including eternal increase, that are in the offing for those who participate in this sacred ceremony and live in accordance with gospel teachings. President McKay indicates the importance of temple marriage:

Temple marriage is basically appealing; it is scientifically sound; and any young man who takes his sweetheart to a temple should go there with the understanding that their union is to be just as eternal as the love that has brought them to the altar, and there is no question about it.⁴

³Journal of Discourses, Vol. 24, page 229.

⁴David O. McKay, *Gospel Ideals*; The Improvement Era, Salt Lake City, Utah, 1953; pages 464, 465.

Key to a Fundamental Wish

A fundamental wish of most people is to have a happy marriage and a successful family life. How can these be attained? What are the components of a successful marital relationship? Following are some of the basics:

1. *Adequate preparation for marriage.* Scientific studies show there is a positive relationship between length of courtship and success in marriage. This idea of getting well acquainted before marriage is illustrated by the admonition of Benjamin Franklin, "Keep the eyes wide open before marriage, and half shut afterwards."

2. *Marriage in the temple.* A study of more than 5,000 marriages in Salt Lake and Utah counties indicated that only one in 55 temple marriages ended in divorce after 10 years of marriage, compared to one in 10 for other Latter-day Saint marriages and one in 7.5 for civil marriages.⁵ Temple marriage, unique in many ways, also provides spiritual guidelines for enriching the marital union.

3. *Communication between husband and wife.* This means sharing both ideas and feelings. Mature mates strengthen the bond between them as they confide in each other and reflect on how they think and feel. This process is therapeutically sound as well as unifying.

4. *Giving.* This is the essence of a happy marriage. As both husband and wife give of their total selves to each other and to the marriage, they solidify the unit. Self-centeredness is relegated to a background position. Dr. William Menninger suggests that the essence of loving is "not getting, but giving."

5. *Shared recreation.* The gospel stresses the im-

portance of balance in living, and nowhere is this more needed than in the marital relationship. From Joseph Smith to the present, the leaders of the Church have encouraged play and recreation as a means of maintaining a proper balance in life. Recreation not only provides sound balance, it can also help unify the husband-wife team.

6. *Tapping spiritual resources.* Closeness increases as a husband and wife pray together and attend the temple and church together. If they also faithfully hold their family home evenings each week, their marriage benefits from studying and applying the lessons.

Nourishment Is Essential

Family loyalty comes from understanding each other and sharing worthwhile spiritual experiences. Particularly as couples pray together, sharing their inner feelings and hopes, they develop a oneness, a genuine loyalty to each other. It comes from sharing what is way down deep. It comes from trusting each other; trust engenders trust.

Marriage can be the most rewarding experience known to man if the people involved will tap the resources which are available and give of themselves to the team. Nourishment is essential, as President McKay suggests:

Remember always that love is a tender flower, the roots of which are in the human heart. It thrives in the element of confidence and trust, as the rose thrives in the sunshine and morning dew. But in an atmosphere of mistrust, suspicion, or doubt of each other it will wilt, it will fade. Fidelity and constancy are to that little flower of the soul what the sun is to the rose.

⁵"Temple Versus Non-Temple Marriage in Utah," by Harold T. Christensen and Kenneth L. Cannon, *Social Science*, Vol. 39, January, 1964, pages 26-33.

⁶Llewelyn R. McKay, *Home Memories of President David O. McKay*; Deseret Book Company, Salt Lake City, Utah, 1956; page 224. Library File Reference: MARRIAGE.

MY GRANDMOTHER

*She used to sit for hours and hours,
With bright threads all around her,
And create colored birds and flowers;
After school we found her
Always with a story ready,
About the days of Pioneers,
Her fingers flying, firm and steady;
The memory lingers down the years.*

—Mabel Jones Gabbott.

Photo by H. Armstrong Roberts.



OBEDIENCE:

FIRST LAW OF HEAVEN AND HOME

by Marguerite Rees Smith*

December 7, 1941 . . . the radio was announcing the unbelievable news that Pearl Harbor and Hickam Field had been bombed and that other military installations in Hawaii were under attack. I had left Honolulu just one month prior to that fateful day. I had returned home, sailing November 7 in response to a radiogram from my father which said: "Advise you return home no later than November seventh." How glad I was that I had learned to obey my parents in my youth and so did not succumb to the temptation to remain in that paradise of the Pacific. For many years I had misinterpreted the commandment, "Honour thy father and thy mother: that *thy* days may be long upon the land" (Exodus 20:12), to mean, "Honour thy father and thy mother: that *their* days may be long upon the land." Now I knew its real meaning. I was happy that I was home with them when the news broke, as much for their sakes and the worry that would have been theirs, as for my own safety.

We read in the scriptures that all blessings of heaven and earth are predicated upon obedience (Doctrine and Covenants 130:20, 21); and that "To obey is better than sacrifice, and to hearken than the fat of rams." (1 Samuel 15:22.)

The Way of Obedience

When the Los Angeles Temple was to be dedicated, children of 12 years and older were interviewed for temple recommends so that they might have the privilege of attending the dedication. President Edwin S. Dibble of Glendale Stake asked our son Rees if he obeyed his parents, as one of the prerequisites for obtaining this recommend. When Rees replied that he did, President Dibble remarked, "That is good. Obeying your parents is the first step in learning to obey your Father in heaven."

(For Course 3, lesson of May 25, "Father and Mother Are Happy When We Go to Sunday School and Primary"; for Course 4, lesson of May 11, "Heavenly Father Wants Us To Help"; for Course 6, lesson of May 4, "When We Believe, We Obey"; for Course 8, lesson of April 27, "Out of the Abundance of the Heart"; for Course 12, lessons of March 30 and May 4, "A Leader Honors His Parents" and "A Leader Is on the Lord's Side"; to support family home evening lessons 29 and 30; and of special interest to all parents of young children.)

As parents we must assume the responsibility of teaching our children to love their Father in heaven, to obey him and keep his commandments.

A few years ago a lovely daughter of our Father in heaven, a next-door neighbor, died of lung cancer. Had she been taught the laws of God given through the Prophet Joseph Smith regarding smoking, she might have been spared this prolonged, painful death.

If we are wise, we will find out what our Prophet is telling us today. There is a story about two missionaries who, while tracting one day, explained to the lady at the door about our living Prophet, who writes a current message to the Church in the monthly publications. "Oh," exclaimed the excited lady, "what did he say for this month?"

"Well," admitted the missionaries, "we haven't had time to read it yet."

"If you consider a prophet's message of so little importance, don't bother me with it," she replied as she shut the door.

Blessings of Obedience

What is it that our Prophet keeps telling us today? "*No other success can compensate for failure in the home.*" To help prevent this failure we have the family home evening program. When a little child is told in Sunday School that he should keep the commandments of the Lord, he usually cannot understand, "Do not covet," "Do not commit adultery," "Do not kill." But he can understand that holding family home evening is a commandment that even he can keep and rejoice in. He will feel good about himself if he is encouraged and helped to take part in it. There are many things he can do: draw charts, lead music, tell one of the stories, give the opening or closing prayer. Even allowing

*Marguerite Rees Smith was educated at Sydney (Australia) University (1936-37) while her parents presided over the Australian Mission, and at the University of Utah, where she received a B.S. with high honors in 1940. Married to J. Alvin Smith and the mother of nine children, she now lives with her family in Burbank, California, where she is active in the PTA and the Visiting Nurses Association. She is currently spiritual living teacher in Burbank Second Ward Relief Society, Burbank (California) Stake.

a young child the choice of what the evening's refreshments will be gives him a sense of involvement.

Is obeying the Prophet and holding family home evening worth the effort? A family in our stake had a call from one of the daughter's schoolteachers. The child, who had been withdrawn and unresponsive in school, had suddenly undergone such a change of attitude and improvement in her associations at school that the teacher called to find out what had happened. The only thing the parents could recall that was different from their regular routine was that they had begun to hold family home evening. Another family with an only child took an Indian boy on the Church placement program. The only child was jealous, and the relationship was poor—until the two children were asked to take charge of family home evening one week.

That broke the ice, and they enjoyed working out the assignments together.

The Living Prophet

The Nephites who would not obey their prophet brought destruction upon their whole civilization, and grief and great distress to their prophet who witnessed it. One of the pictures of Mormon which portrays this tragedy so poignantly¹ could be used as a visual aid, along with a picture of the living Prophet today. In teaching even the very young child to obey the Prophet and to do his part in the family home evening, we may find that "a little child will lead" when he is given an opportunity.

¹See *The Instructor* centerspread, "Mormon Bids Farewell to a Once Great Nation," January, 1962; also *The Improvement Era* cover, April, 1963.
Library File Reference: OBEDIENCE.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson helps from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many centerspread pictures and flannelboard cutouts are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of gospel material.

Abbreviations on the chart are as follows:

Numbers indicate: Year—month—page.

Fbs—flannelboard story. Cs—centerspread.

Isbc—inside back cover. Osbc—outside back cover.

Conv—Convention Issue.

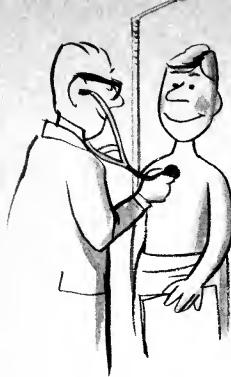
CR—Centennial Reprint.

Starred issues are not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER

May	3	4	6	8	10	12	14	16	18	26	28	30
4	60-3-96* 64-4-Cover 68-4-143	60-1-Cover* 61-1-Cover 62-2-69* 63-6-199* 65-5-193 68-3-Cover*	64-6-220 65-4-144, 145 65-8-314 66-12-488* 67-3-97, 108	65-6-Fbs 66-5-161* 67-5-184*	58-9-287* 69-1-Fbs	63-6-189* 65-6-232	60-4-123* 61-8-268 63-11-402 66-4-154	63-10-348 63-11-380 65-10-369* 67-3-103 67-9-Isbc*	63-9-308 67-2-68 68-10-409*	65-7-260 66-10-384* 66-11-08b* 67-6-232	66-8-298* 68-3-Fbs*	64-6-236
11	66-3-Fbs 67-3-Fbs	60-8-Cover 61-1-32	63-3-95 64-3-94 65-3-Fbs 67-3-Fbs 68-3-Cover*	64-2-66 64-3-94 67-3-Fbs 68-3-Cover	64-5-175 67-3-Fbs 68-3-Cover	64-5-175 67-3-Fbs 68-3-Cover	64-5-175 67-3-Fbs 68-3-Cover*	64-5-175 67-3-Fbs 68-3-Cover*	64-2-66 64-3-94 65-3-88 67-3-Fbs 68-3-Cover*	64-2-66 64-3-94 64-5-169 65-3-88 68-3-Cover*	64-2-66 64-3-94 64-5-169 65-3-88 68-3-Cover*	64-2-66 64-3-94 64-5-169 65-3-88 68-3-Cover*
18	60-9-308* 64-10-Cover 64-11-Cover	60-7-236* 61-4-136 61-5-174 62-8-263 63-1-Cover* 66-2-60	63-6-218* 65-3-102 66-3-92 67-2-70*	63-8-Fbs* 66-10-384*	59-6-Cs, 199 59-10-Cs 61-7-246	63-5-162 65-5-168 67-6-215	60-4-122* 67-12-Fbs	64-5-180 65-2-46 65-3-112 65-5-204 67-2-68* 67-5-173*	68-9-Isbc* 68-10-396*	65-6-228 66-1-9 66-4-Cs 66-11-Cs* 67-3-Cover	60-6-Cover* 63-7-262 66-6-243	62-10-354 67-7-290*
25	60-7-Fbs, 242* 62-8-263 67-12-Fbs	59-3-Fbs* 60-7-242* 67-11-Cover	63-1-16* 63-3-88 65-1-Cs	61-2-50 64-8-296	61-8-Cs 61-12-Cs* 63-4-Cover 63-7-266 63-11-386	66-4-CR 66-9-334 67-5-Isbc, Osbc*	60-3-100* 65-5-165 65-8-301 66-8-298*	64-6-212 67-11-432	Review	Review	59-8-Cs* 61-10-340* 63-1-10* 64-7-08b 67-2-Cover, 90, 91*	67-8-326

See your teaching aids specialist and his *Instructional Materials Index* for further lesson helps.



Planned physical activity
in our daily lives is...

A Rewarding Rule of Health

by Willis D. Wynn*



In the Church we give a good deal of attention, and rightly so, to the harmful effects of tobacco, alcohol, and hot drinks. But often less attention is paid to other health rules which, if followed, would promote mental and physical well-being.

Automation is replacing many of the physical demands associated with vocational activities, avocational pursuits, recreational interests, and general household chores. Associated with a decline in the exercise level among us is an increase in the tension-producing elements in our society.

In an effort to escape work through automation, we neglect an important means of reducing tension—physical activity. We have long known that physical activity has a beneficial effect upon the human body, but the problems and demands upon us today should cause us to give it special attention as a rule of health.¹

Physical Fitness

The term "physical fitness" can be looked at in several dimensions. A person may feel he is physically fit if he is free from disease and has made adjustments to physical conditions which affect his general well-being.

A more complete view of fitness includes the above criteria—general health and comfort—but also encompasses others: the resources to move with vigor, to carry out duties and responsibilities with

enthusiasm and energy; the zest to meet social, civic, and recreational interests; and the physical and mental reserves to meet the emergency demands that life periodically imposes.

Fitness is not a gift, nor is it an automatic reward for abstaining from alcohol, tobacco, hot drinks, and using moderation in diet. Rather, fitness, like one's religious beliefs, must be worked at. It is attained through good medical care, proper diet, understanding of bodily functions, and regular physical activity.

Types of Exercise

Since health is a personal thing, activity recommendations must be based on individual interests and requirements. There are several types of exercise which can be used to obtain varying degrees of fitness.

1. *Resistive or isometric exercises.* These exercises pit one muscle group against another or a group of muscles against a resistive object. These static contractions, held from six to 10 seconds, tend to develop muscle strength and bulk. They may build a fine physique, but by themselves they do little to develop total fitness.

2. *Isotonic or dimensional exercises.* These activities require movement, or a range of motion of the joints and muscles. Calisthenics, weight lifting, swinging a golf club, pitching horseshoes, are typical isotonic exercises. They are valuable in developing strength, flexibility, balance, and coordination, and may develop endurance if carried out over sufficient time with enough intensity.

3. *Intensive or demanding exercises.* Activities which require a burst of energy over a short period of time and are very demanding upon the body, fall into this category. Such things as sprints in swim-

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(For Course 14, lesson of May 25, "Word of Wisdom"; for Course 18, lesson of May 4, "Reasonableness of Teachings of the Doctrine and Covenants"; for Course 26, lesson of May 18, "The World Around Us"; for Course 28, lesson of May 4, "Rules of Health"; for Course 30, lessons of June 29 and July 6, "Health and Happiness" and "Way to Health"; to support family home evening lesson 33; and of general interest.)

¹A friend of Joseph Smith reported that in 1838 while the Prophet was studying Greek and Latin, "when he got tired of studying he would go and play with the children in their games about the house, to give himself exercise. Then he would go back to his studies as before. . . ."

²Elder William M. Alired says he once heard the Prophet justify himself for playing with the young people by relating this story.

"A certain prophet was sitting under the shade of a tree amusing himself in some way, when a hunter came along with his bow and arrow and reproved him. The prophet asked him if he kept his bow strung all the time. The hunter answered that he did not. The prophet asked him why, and he said it would lose its elasticity if he did. The prophet said it was just so with his mind; he did not want it strung up all the time." (From *Stories about Joseph Smith* (the Prophet), compiled by Edwin F. Farry; The Deseret News Press, Salt Lake City, Utah, 1934; pages 28, 29, 31.)



Art by Dale Kilbourn.

ming, running, or a bicycle race are typical intensive activities. Because of the demands made on the body, these activities are for the finely conditioned person.

4. *Endurance activities or "aerobics,"* as Dr. Kenneth Cooper² calls them. These are activities which build the cardiovascular system and lead to the type of physical fitness that most adults should seek. Walking, jogging, swimming, skiing, cycling, handball, and golf (no riding the golf cart) are types of exercise which, if started gradually and carried out over a definite period of time on a regular basis, build endurance and promote physical fitness.

Effects of a Training Program

What are the rewards of physical fitness?
The American Heart Association suggests:

Men physically active on the job tend to have fewer heart attacks than those with desk jobs. And if they have heart attacks, they are apt to come later in life and be less severe. . . .

Regular exercise brings immediate gains too, as well as reducing the long range risks of heart attack.

The circulation of blood improves throughout your body. Lungs, heart, other organs and muscles—all work together more efficiently.

You can do more and not tire as easily.

There is an increased zest for living, greater resistance to stress and strain. Physical activity provides a good outlet for built-up tension, and helps you relax for rest and sleep.

It is easier to keep your weight normal. Marked overweight raises the risk of heart attack.

Your appearance is improved through better posture, a trimmer figure.

High blood cholesterol levels, another risk factor in heart disease, may be lowered.³

²See Kenneth Cooper, *Aerobics*; Bantam Books, Inc., New York, N.Y., 1968.

³"Physical Activity and Your Heart"; The American Heart Association, New York, N.Y.

Research findings by physicians, physiologists, cardiologists, and psychologists continue to point up the fact that persons engaged in regular exercise will be active longer, more resistant to degenerative diseases, less tense and anxious, and more productive in their daily pursuits.

How To Begin

To begin your conditioning program, follow these important steps:

1. *Have a physical examination and discuss your plan with your physician.* Get his ideas, recommendations, and possible cautions. (A yearly physical examination should be one of your personal rules of health.)

2. *Establish a plan and a goal.* There are many exercise programs geared to all ages and levels of interest. (See reference list at end of article.)

3. *Determine your exercise schedule*—a minimum of three days a week—and build up to a schedule of 30 to 60 minutes daily.

4. *Start slowly and build gradually* to avoid undue stiffness or injury. It has taken several years to get in your present condition. Take a few months to get back into shape.

5. *Be consistent.* Recognize that it will take time and effort to achieve your goal. Avoid gimmicks and short cuts.

6. *Seek pleasant recreational diversions.* Mere "exercise" can be drudgery.

7. *Stay with it.* The rewards are worth the effort.

8. *Plan activities which involve the total family*—walking, hiking, skiing, swimming, bowling, and gardening.

While the promise has been given that through obedience to the Word of Wisdom we may "run and not be weary, and walk and not faint," physical activity will greatly enhance the fulfillment of this promise.

(Concluded on page 92.)

MANY AND ONE

by Reed H. Bradford



Art by Dale Kilbourn.

THE WORTH OF SOULS

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth. . . . Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

—Luke 15:1-10.

Man Is the Jewel of God

The foregoing statements of Jesus indicate how important each individual is. Each individual has divine potentials because he has a divine intelligence within him. He was organized into a spirit by a divine Heavenly Father. The Savior said that we should pattern our behavior after his own and that of the Father: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5: 48.) We should attempt to be worthy of receiving the influence of the Holy Ghost in our lives.

Any group or organization should be so constituted that it permits the individual to achieve his divine destiny. Commenting upon this, President McKay has said:

"If, as it has been said, the babe 'is the center of the universe,' then man is the center of all social activity. 'Man is the jewel of God, who has created this material world to keep His treasure in.' This is just another way of saying that the earth was created for man and not man for the earth.

"I am one of those who believe that all institutions and organizations exist primarily for the purpose of securing to the individual his rights, his happiness, and proper development of his character. As soon as organizations fail to accomplish this purpose, their usefulness ceases. 'So act,' says Kant, 'as to treat humanity, whether in your own person or that of another, in every case as an end, never as a means only.'

"In all ages of the world men have been prone to ignore the personality of others, to disregard men's rights by closing against them the opportunity to develop. The worth of man is a good measuring rod by which we may judge of the rightfulness or wrongfulness of a policy or principle, whether in government, in business, or in social activities.

"We are living in an age of changing opinions, of swiftly shifting human relations. Man's wisdom seems baffled. In all our readjustments, plans, and policies, we cannot do better than keep in mind the divine admonition that the worth of souls is great in the sight of God.

"There has been no little discussion as to whether the individual or society is the great end of all social developments. 'From the Christian point of view, there needs be no hesitancy in the answer so far

(For Course 18, lesson of March 2, "Brotherhood and Equality Among Men"; for Course 26, lessons of March 30 and April 13, "I Say Unto You, Be One" and "Gifts for the Benefit of All"; for Course 30, lessons of May 18 and 25, "Why Is Man Here?" and "Marriage and Family Relationships"; to support family home evening lessons 28, 29, and 32; and of general interest.)

Fifty-first in a Series To Support the Family Home Evening

as man is concerned. The saved individual is the supreme end of the Divine Will.¹

"Jesus always sought the welfare of the individual, and individuals grouped and laboring for the mutual welfare of the whole in conformity with the principles of the gospel constitute the kingdom of God. Many of the choicest truths of the gospel were given in conversations with individuals. It was while Jesus talked with Nicodemus that He gave us the message relative to baptism and of being 'born again.' From the conversation with the woman of Samaria, we have disclosed the truth that they who worship God must worship in spirit and in truth. From that with Mary and Martha, we get the divine declaration, '... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.' (John 11:25.)

"Jesus' regard for personality was supreme. When the Pharisees dragged into his presence the woman taken in adultery, Christ saw through the soul that had been stained with sin the personality that still contained the spark of hope, which He kindled into a light that warmed and guided a personality back to confidence and perhaps to righteousness.

"To the members of The Church of Jesus Christ of Latter-day Saints, the worth of the individual has special meaning. Quorums, auxiliaries, wards, stakes, even the Church itself, are all organized to further the welfare of man. All are but means to an end, and that end is the happiness and eternal welfare of every child of God."²

Husband-Wife Relationships: A Paired Unity

In a marriage relationship sanctioned by the Lord, the husband and wife each have distinctive functions. The man holds the priesthood, and he presides in the home. If he presides well, he recognizes the delicate and important responsibility which is his. A priesthood holder's aim should be to help his wife and his children *become* the sons and daughters of our Heavenly Father. He will try to treat his family the way that their Heavenly Father would want them to be treated, because they are His children also. He will recognize that his authority is not something that makes him superior to either his wife or his children. It is a means to a divine end.

The wife also has a distinctive function. She bears the children. This is a great opportunity and responsibility.

FROM A WOMAN

*Is it, then,
That the trunk
Of the tree
Is man,
And the branch
Is me?*

*Oh, look—
How high
The leaves lean
To the sky,
And the springtime
Blossoms burst
To beauty,
Then to fruit.*

*Is there
A wish more worthy
Than to be
A bearer of harvests
Eternally?³*

Again, this does not mean that the wife is greater or lesser than her husband. Rather, we could say with Paul: "Neither is the man without the woman, neither the woman without the man, in the Lord." (1 Corinthians 11:11.)

E Pluribus Unum—"Out of Many, One."

Human beings are alike in many respects, but they are also unique in many ways. Some are of one sex, some another. Some have particular gifts in such areas as mathematics, music, etc., which others do not have. Some are old, and some are young. Great advantages can come to the world from the uniqueness of individuals. Each can contribute to others through his particular gifts and experiences. We hear much these days about the "generation gap." We should be hearing about "generations, hand in hand." One of the contributions which age can make to youth is to give youth the benefit of its experience and knowledge. Age also can profit from the experience of youth: "... Little children do have words given unto them many times which confound the wise and learned." (Alma 32:23.) Parents can learn from the "feedback" or information gleaned from the daily conversations and actions of children relative to their kinds of problems.

In a husband-wife relationship each partner should consult the other when important decisions
(Concluded on following page.)

¹"The Worth of Souls Is Great," by President David O. McKay, *The Instructor*, Convention issue, 1962, pages 2, 3.

²"From a Woman," by Carol Lynn Pearson; from *Beginnings*, a Trilogy Arts Publication, Provo, Utah, 1967; page 45.

MANY AND ONE (Concluded from preceding page.)

are pending. In this way each can benefit from the other's knowledge, wisdom, and understanding. But the couple should also be *one* in the way our Heavenly Father, the Savior, and the Holy Ghost are one. Each of them is a distinctive individual; each has great knowledge, wisdom, understanding, and love. But they are *one* in their pursuit of the same goals, in their methods of achieving those goals, and in the delicate sensitivity which they have for one another. The Lord has asked us to be *one* in the same way. He said:

And again I say unto you, let every man esteem his brother as himself. For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just? Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine. (Doctrine and Covenants 38:25-27.)

Divine Concern

In order for any individual to contribute his distinctive talents and functions to the betterment of others, to a maximum degree, and to receive from them in the same way, his love for them must always, in one sense, be unconditional. This means that his aim for others is their divine fulfillment in the way described by the Lord. Thus he does not return evil for evil but loves even his enemies. He is not trying to "get even" because someone has treated him unjustly. He is sad when he is mistreated, but not revengeful. He is ready and quick to forgive the mistakes made by another. On the other hand, he does not disobey any of the teachings of the Lord in

an attempt to retain the friendship of others. He presents the best model of intellectual, emotional, social, and spiritual maturity that he can.

Sealed by the Holy Spirit of Promise

Those individuals who "come forth in the resurrection of the just" are described by the Lord as follows:

They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. (Doctrine and Covenants 76:51-53.)

Thus, those who associate with one another in the ways described above are able to grow in legitimate ways and to contribute in a maximum sense to one another's lives. They subsequently achieve a unity in which they are greater together than they can be apart. Cartwright described this kind of unity when he wrote:

TO CHLOE:

*There are two births; the one when light
First strikes the new awaken'd sense;
The other when two souls unite,
And we must count our life from thence:
When you loved me and I loved you
Then both of us were born anew.*

"To Chloe," by William Cartwright; from *The Standard Book of British and American Verse*; The Garden City Publishing Company, Garden City, New York, 1932; page 141.
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A REWARDING RULE OF HEALTH (Concluded from page 89.)

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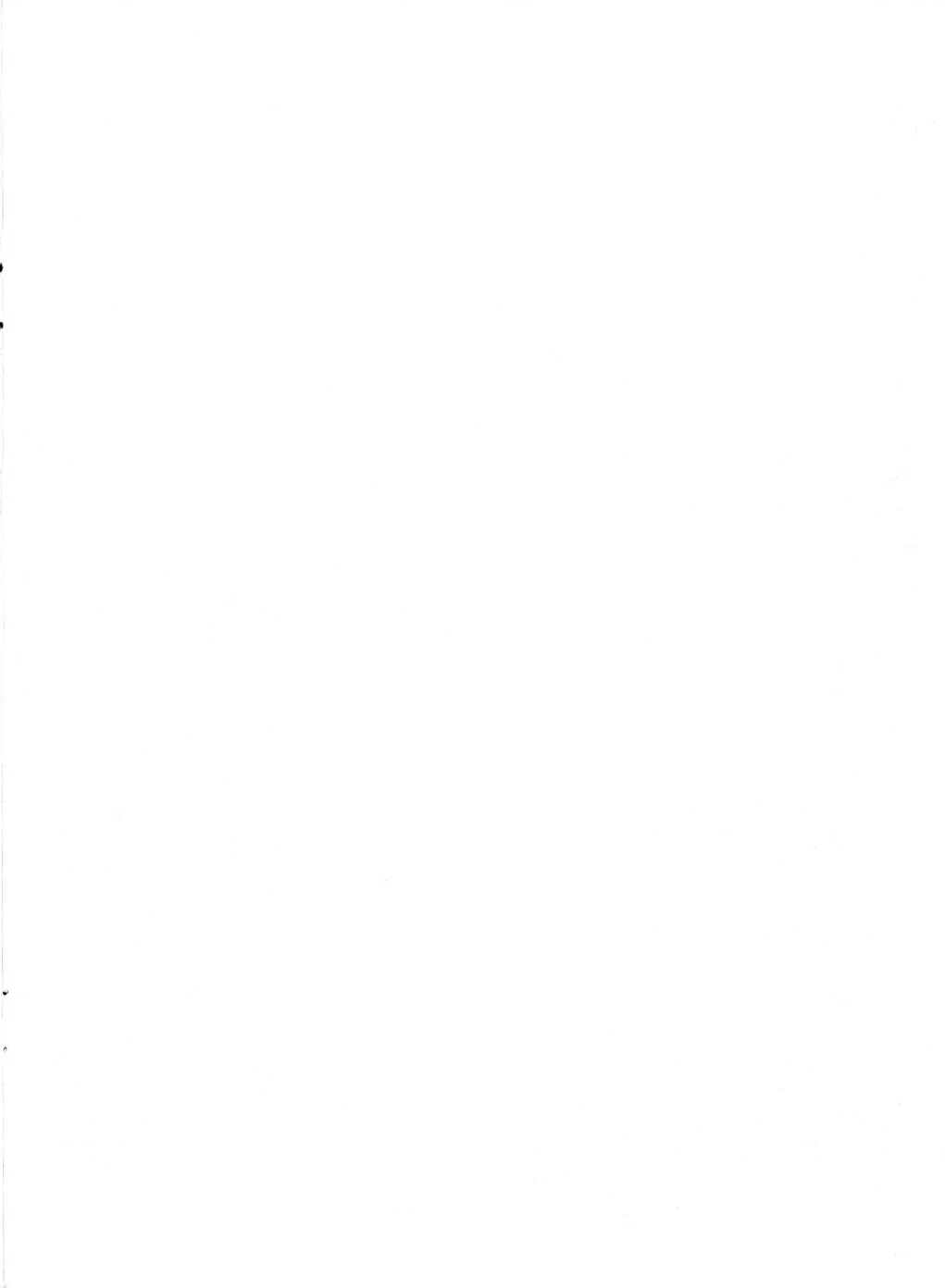
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CH 170



Handcarts West!

BY MABEL HARMER*

The Story

There is no more dramatic chapter in the history of America than that of the Mormon handcart pioneers. Several thousand people — men, women and children — trudged over plains and mountains, pulling and pushing their meager possessions in single, small carts.

The plan was originated because there were many saints in England and Scandinavia who were eager to come to Zion but did not have sufficient means. The long ocean journey, the train ride to Iowa City, were difficult enough. To buy an outfit of wagon and oxen for the remainder of the journey was far beyond the means of most of them.

Church leaders believed that it would be feasible to make that final stage of the journey with handcarts. In 1855 President Brigham Young wrote to Franklin D. Richards, who was presiding over the British Mission:

In regards to foreign emigrants for another year; have them take the northern route through New York and Chicago, and land at Iowa City, the western terminus of the Rock Island Railroad. There they will be provided with handcarts on which to haul their provisions and clothing. We will send experienced men to that point with instructions to aid them in every possible way; and let the Saints who intend to immigrate to Utah the coming season understand that they are expected to walk and draw their carts across the plains. Sufficient teams will be furnished to haul the aged, infirm, and those who are unable to walk. A few good cows will be sent along to furnish milk, and some beef cattle to kill along the way. Now have them gird up their loins and come while the way is open.¹

The good people in Europe thought that this was indeed an answer to their prayers, and they could hardly wait for the time to begin their long journey. The first ship, the "Thornton," sailed from England in May of 1856 with 764 people aboard. It was followed a few days later by the "Horizon," carrying 856 saints. The immigrants reached Iowa City on June 26th and July 8th.

Although experienced men had been sent from

Salt Lake to help in outfitting the companies, there was still some delay. More carts had to be built, cattle purchased, and provisions gathered.

The handcarts were made of hickory and oak, with axles of strong hickory or iron. The shafts were six feet long with three or four crossbars from the back part to the fore part of the body. Then there was a space of four feet for the lead person to pull the cart. Canvas was sewn across the bars; or boards attached; and this was surrounded by a box frame three or four feet long and eight inches high. In this were loaded all the family provisions.

Two people, usually the father and mother, or an older son, were allotted to draw each cart. Babies, or anyone who was ill, were allowed to ride. For each company there were also a few wagons drawn by oxen to carry tents, other heavy supplies, and the very ill.

The first three companies to embark on this new method of crossing the plains had left fairly early in June, and all arrived in the valley by early October. Although the journey was hard, they had made good time — even better than those who had come by wagon and the slower-moving oxen. They were greeted by President Young, Pitts Brass Band, and a company of Lancers.

The leaders hailed this method of travel as a great success. The companies had made good time, there had been less illness and fewer deaths than usual, and the costs had been far less.

Edmund Ellsworth, who had been in charge of one of the companies, gave his report at a meeting in the Bowery on September 28th and told of some of their trials:

When we came to large streams that had to be crossed, such as the Platte, it seemed almost too much for human nature for men, women and children to wade through a broad stream nearly two feet deep, and some would tremble at it; but for the most, as they were requested, they boldly entered and went through, not caring for the poor Gentile sneaks who were watching them on the banks.

Our ox teams started with us in the morning but they would be from one to three hours behind us in getting into camp at night.²

Would that all of the handcart companies could have entered the valley under the same comparatively happy circumstances! But great tragedy

¹ Mabel Harmer, *The Story of the Mormon Pioneers*; The Deseret News Press, Salt Lake City, Utah, 1943; page 180.

* Mabel Harmer is the author of many books on Church history, including *The Story of the Mormon Pioneers*, which contains a chapter on the handcart companies. She has also published several hundred children's stories and short works. A graduate of Utah State University (1923), she is active in many writers' organizations and has taught creative writing at Brigham Young University. In the Church she has served as Relief Society literature teacher and stake board member and is now a member of the Garden Park Second Ward, Bonneville (Utah) Stake. She has five children and 15 grandchildren.

² Mabel Harmer, *The Story of the Mormon Pioneers*, page 195.

(Concluded on opposite back of picture.)



Painting by
Cecil A. Smith

HANDCART



cecil smith

Reproduced by The Instructor
by Wheatwright Lithographing Co.

TS WEST !

Handcarts West!

(Concluded from opposite back of picture.)

came with the journey of the Willie and Martin companies.

A late start was the first cause of the disaster. It was the end of July, nearly two months after the first companies had set out, that they began the hazardous journey. In the Willie company there were 500 people with 120 carts, 4 wagons, 24 oxen, and 45 beef cattle.

The Martin company included 575 people, 146 carts, 7 wagons, 10 oxen, and 50 beef cattle. The Willie company left July 15 and the Martin company, July 28. The leaders, at least, knew of the risk they were taking because of the late start. However, the emigrants felt that they must either go on to the valley that season or stay behind in Missouri without employment and starve or go to the poorhouse. They decided to make the journey.

All went well for 200 miles, and then a series of mishaps began that all but wiped out the Willie company. On September 4, Indians ran off all of Captain Willie's beef cattle. This meant that their food supply was greatly reduced. A short time later they endured a buffalo stampede. By now some of the carts, which had been hastily built of wood that was too green, began to fall apart, and much precious time was spent in mending them.

They were only 600 miles from Iowa City when their provisions fell so short that Captain Willie had to cut their rations. That night Franklin Richards, and a party of elders returning to Salt Lake City, came by. Realizing the seriousness of the immigrants' position they hurried on in order to send the help that they knew would be sorely needed.

It was indeed! The last of the flour was used on October 19, and that night the first snow came. By morning it was 18 inches deep.

The Martin company had suffered most of the same disasters and deaths from hunger; exhaustion and disease were becoming more frequent every day. They killed and ate oxen that were too poor to travel further, but they suffered dysentery as a result.

Elder Richards had arrived in Salt Lake City during the October conference. When he related the dire straits of the immigrants, the conference was dismissed so that men could go to the assistance of the stranded companies. Twenty-seven men started out with wagons loaded with food and bedding.

When they reached Fort Bridger, they were halted by a severe storm. Captain Willie and Joseph Elder, traveling on two worn-out animals, came into their camp with the word that if they did not reach

the suffering companies very shortly, any help would be too late.

So they pushed on. When they finally reached the Willie company they found that the surviving people had not eaten for two days. They gave what help they could, and some of the rescue party went on to the Martin camp. There they found conditions just as bad. They urged the company to try and push on, even if they could make only a few miles a day, since more rescue teams were on the way.

All along the trail the struggling immigrants met more wagons, and by the time they reached Fort Bridger they were met with enough wagons that everyone could ride. They arrived in the valley November 9.

They were taken into homes and cared for by kind hands. One sixth of their number had perished along the way.

In spite of this tragedy, four more companies came by handcart in 1867 and, by making an early start, were able to complete a successful journey. While they had passed through trials and great hardships, the immigrants felt that the effort had been worth the cost, since it gave them the opportunity of gathering with the saints in Zion.

ABOUT THE ARTIST

Cecil A. Smith, who painted our centerspread picture and our cover this month, was born in Salt Lake City, Utah. The subjects of the paintings are dear to his heart, for both his maternal and paternal grandmothers, as children six years of age, walked across the plains from Nauvoo to Salt Lake City with handcart companies. Brother Smith was educated at the University of Utah (1929-1930), Brigham Young University (1934-1935), and the American Academy of Art at Chicago, Illinois (1933-1934). He also studied portraiture as a private student under John Carroll at the Art Students' League in New York City from 1936 to 1937. As a free-lance illustrator, sculptor, and artist, he has done many paintings of the American scene, under commission of the U.S. Government, for display in public buildings throughout the United States and Europe. He has also worked for advertising agencies, art agents, and private home owners desiring original murals or wall paintings. His career was interrupted during World War II by Naval Intelligence work, for which he later received two Presidential citations, and later, from 1950 to 1952, by a mission for the Church to Australia. Since 1965 he has been employed as art consultant for Brigham Young University motion picture department. He and his wife, Marie Weedon Smith, are the parents of ten children. The family lives in the Orem 22nd Ward, West Sharon (Utah) Stake.

(For Course 6, lesson of May 4, "When We Believe, We Obey"; for Course 10, lessons of March 9 and April 20, "Water Pioneers" and "Handcart Companies and Stagecoach Days"; for Course 12, lesson of March 9, "A Leader Has Courage"; for Course 26, lesson of April 27, "Of Your Own Free Will"; for Course 28, lesson of March 9, "Consecration and Stewardship"; for Course 30, lesson of March 9, "Israel In Latter-Days"; to support family home evening lesson 31; and of general interest.)

Library File Reference: PIONEERS—HANDCART COMPANIES.



CH 173

CH 172

CH 171

Richard Ballantyne's Sunday School

A Flannelboard Story by Marie F. Felt

Can you imagine a Sunday morning with no Sunday School to attend? I can't. For ever since I was a little girl, I have gone each Sabbath morning to a lovely chapel where I have heard stories about our Heavenly Father and his servants.

For two years after the Pioneers first came to Salt Lake Valley there were no Sunday Schools at all. Instead, general Church meetings were held in a bowery (a shelter made with strong poles for support and a covering of boughs). Long talks were given by President Brigham Young and others. These talks were good, but it was hard for little children to sit through and understand them.

Richard Ballantyne thought much about the gospel and the little children who were not getting the full benefit of its principles. He loved the stories about our Savior, and he loved little children. He thought:

"The gospel is too precious . . . to be withheld from the children. They ought to have the privilege of gospel teaching."¹

Elder Ballantyne decided to ask President Brigham Young for the privilege of teaching the children the gospel.

Early the next morning, as soon as he thought President Young would be able to see him, Brother Ballantyne called and made his request.

"I shall be happy to have you do this," was the answer of the wise leader. [End of Scene I.]

Brother Ballantyne owned a lot in Salt Lake City on the northeast corner where First West and Third South streets cross. Here he set about building a home for himself and his family—and for the Sunday School. He could only work on his home when he was not earning a living for his family, but he found time to cut trees in Millcreek Canyon for the necessary timber. Then he took them to the mill to be cut. He also brought rock from Red Butte Canyon quarry and adobes from the old yard in the western part of the city where they were made.

The room where the Sunday School meetings were to be held was built at the front of the house. It was 20 feet long, 18 feet wide, and 10 feet high, from floor to rafters. The floor was made of red sandstone and the walls were adobe. The rafters

were dressed logs on top of which were placed slabs, and on top of those were several inches of soil. [End of Scene II.]

On December 9, 1849, the first Sunday meeting was held. By prayer Elder Ballantyne dedicated the new room for its purpose. At that time he was both superintendent and teacher of the Sunday School. Students ranged from ages eight or nine to 14. They furnished their own books—the Bible, the Book of Mormon, and the Doctrine and Covenants. They were eager to attend, and there was no problem in getting them to Sunday School even when it began at eight in the morning. The first Sunday there were about 30 in attendance. The children enjoyed it so much they told everyone else about it, and that first year it grew to 50. [End of Scene III.]

In a short time Brother Ballantyne could not get another bench into the Sunday School room. He had thought to have only little children come, but the older ones, and later the fathers and mothers, came regularly, too.

"President Young, our Sunday School is so large that we need another place in which to meet," said Brother Ballantyne one morning.

"I am glad to hear that, Brother Ballantyne. We will be happy to provide a larger place for you. Come with your Sunday School to the Fourteenth Ward next Sunday. That is a much larger place for you to meet, and we shall be glad to have you there," said President Young. That was in the summer of 1850. [End of Scene IV.]

Gratefully Brother Ballantyne and his group of excited, happy children went to their new home the following Sunday morning. President Young was there, and ever so many others. At this time the Sunday School was divided into classes; several teachers were called, and Brother Ballantyne had two assistant superintendents. So well pleased were the leaders of the Church with Brother Ballantyne's Sunday School that they voted to have a Sunday School held in every ward of the Church. Aren't we glad for this? It has meant that little children and bigger children and now even fathers and mothers have a place to study and learn the beautiful truths of the gospel. Elder Ballantyne later said:

"I was early called to this work by the voice of the spirit, and I have felt many times that I had been ordained to this work before I was born, for

(Concluded on following page.)

(For Course 3, lesson of May 25, "Father and Mother Are Happy When We Go To Sunday School and Primary"; for Course 4, lesson of May 25, "Our Church Is Growing"; for Course 6, lesson of April 13, "We Keep the Sabbath Day Holy"; for Course 10, lesson of May 25, "Pioneer Life in Utah"; for Course 14, lesson of May 4, "The Sabbath.")

¹See Church News, December 7, 1968; page 14.

even before I joined the Church, I was moved upon to work for the young.

"I saw that the children, from the very nature and circumstances of the people, were being neglected and I wanted to gather them into the school where they could learn not to read and write, but the goodness of God, and the true Gospel of Jesus Christ."²

In our Sunday Schools now we have either organs or pianos for someone to play while the children sing. Such fine things were not known to the first little Sunday School boys and girls. They had no musical instruments and no song books. Brother George Goddard brought much joy to the hearts of our pioneer children with the songs he taught them. He used to carry a little memorandum book in his coat pocket. In it he had words of songs that had been written, such as "Come, Let Us Anew," "Redeemer of Israel," and "'Tis Good To Go to Sunday School." Whenever he walked into a Sunday School the children would smile with delight. They knew they would have a good time learning a new song. One of Brother Goddard's favorite songs was "Who's On the Lord's Side, Who?" [End of Scene V.]

As the children grew older, they advanced from one course to another, just as we do when we become the right age. When the boys grew to be men, they were sent on missions to tell others of the wonderful gospel and to help them live as they had been taught in Sunday School.

The Church grew rapidly. Within a few years Sunday Schools were organized in nearly every community. Now we have Sunday Schools in nearly every part of the world—New Zealand, Australia, China, Hawaii, Japan, Sweden, Norway, Denmark, Holland, England, South Africa, Argentina, and in many, many other countries.

I wonder if Brother Ballantyne, as he met in that first Sunday School with his little class of 30 children, ever imagined that soon there would be so many following in his footsteps. Perhaps not, but our Heavenly Father did. And we are grateful. [End of Epilogue.]

How To Present the Flannelboard Story:

Key to Flannelboard Figures

OT—Old Testament; BM—Book of Mormon; NT—New Testament; CH—Church History; ML—Modern Life; PGP—Pearl of Great Price; DC—Doctrine and Covenants.

Characters and Props Needed for This Presentation Are:

Richard Ballantyne, seated (CH169).
President Brigham Young, seated (CH170).
Richard Ballantyne cutting timber (CH171).
Children attending the first Sunday School (CH172).
Adults and children attending Sunday School (CH173).
President Brigham Young, Richard Ballantyne, and assistants, seated (CH174).
George Goddard leading others in singing (CH175).
A world globe.

²Church News, December 7, 1968; page 14.

(To enrich this story the teacher may use, "Our First Rocky Mountain Sunday School," cover, *The Instructor*, April, 1963. See also Conway B. Sonne, *Knight of the Kingdom*; Deseret Book Co., Salt Lake City, Utah, 1949; chapter 4.)

Order of Episodes:

SCENE I:

Scenery: President Brigham Young's office.

Action: President Young and Richard Ballantyne are talking. Brother Ballantyne is asking permission to conduct a Sunday School each Sunday morning for the little children. President Young gives his permission.

SCENE II:

Scenery: Outdoor scene in Millcreek Canyon.

Action: Brother Ballantyne is cutting timber to build his home and a place to hold Sunday School meetings.

SCENE III:

Scenery: Indoor scene. The new home Richard Ballantyne has built.

Action: Brother Ballantyne is seated in front of the children who have come to the first Sunday School class in the Salt Lake Valley. He teaches them about their Heavenly Father and his Son Jesus Christ.

SCENE IV:

Scenery: Same as Scene III.

Action: The Sunday School has grown and there are adults along with the children attending the Sunday School.

SCENE V:

Scenery: Indoor scene. The Fourteenth Ward.

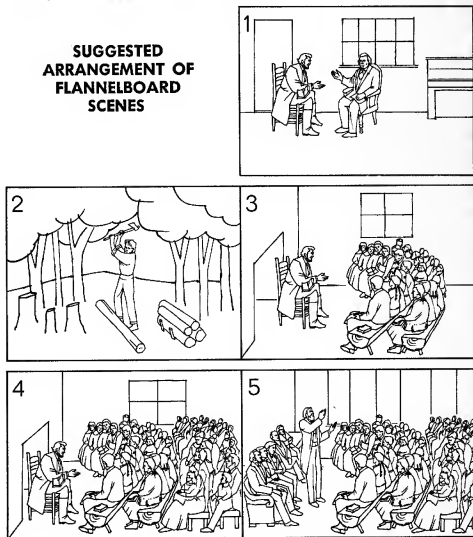
Action: Sunday School is being held. President Young, Brother Ballantyne, and his assistants are presiding at a Sunday School meeting. There are children and adults in the congregation. Brother George Goddard is in front, leading the congregation in singing the hymn, "Who's On the Lord's Side, Who?"

EPILOGUE:

(The teacher may use a world globe for helping the children find places on the map where Sunday Schools are now held.)

Library File Reference: SUNDAY SCHOOL.

SUGGESTED ARRANGEMENT OF FLANNELBOARD SCENES



LET'S HAVE A COOK-IN

TEACHING HELPS . . . CHURCH HISTORY (PIONEER COOKING)

Ten-year-olds in the Church History class will enjoy a pioneer cook-in. Recipes¹ for this event can be found in *The Pioneer Cook Book* (published by and obtainable from Daughters of the Utah Pioneers, 300 North Main St., Salt Lake City, Utah. \$1.00.) Your students will enjoy reading the book and helping to plan the menu, table decorations, etc. You will also need to decide on a special time and place for this activity, since it must be done outside of class.

Since the purpose of the project is to acquaint students with a variety of pioneer foods, don't worry about a balanced menu. The following items from *The Pioneer Cook Book* have been used and received with much enthusiasm: Mormon tea, barley coffee, Dutch cheese, Mormon soda biscuits, stewed venison, johnny cake with pot roast of buffalo,² lumpy dick, vinegar pie, ginger snaps, molasses candy, etc. Thistles may be available in your area. You might even try cooking all this over an open fire! Following is a suggested menu:

Yankee Fry Stew	MENU or	Pot Roast
	Colcannon	
Vinegar Pie	Mormon Soda Biscuits	Lumpy Dick
	Sage Tea	
	Barley Coffee	

Mormon Soda Biscuits: 3 cups flour; 1 tsp. salt; 1 tsp. sugar; 1 tsp. baking soda; 3 tbs. shortening; 2 cups sour milk. Sift together the flour, salt, sugar and soda. Cut in the shortening using two knives or the fingers. Slowly add the milk until a soft dough is formed. Roll out mixture on a floured board and cut with a biscuit cutter. Bake in a very hot oven for 15 minutes.

Yankee Fry Stew: Cut up bacon and fry crisp. Add two large potatoes, sliced and diced. Fry until light golden color, then add a slice of onion and 1 qt. water, salt and pepper. When cooked, add dumplings made with one egg. Serve hot.

Pot Roast: Take a piece of fresh beef, about 5 or 6 pounds. It must not be too fat. Wash and put in a pot with barely sufficient water to cover it. Set over a slow fire, and after it has stewed an hour, salt and pepper it. Then stew it slowly until it is tender, adding a little onion. Do not replenish the water at the last, but let it nearly all boil away. When tender all through, take the meat from the pot

(For Course 10, lessons of April 13 and May 25, "The Fight Against Famine" and "Pioneer Life in Utah"; for Course 14, lesson of May 25, "Word of Wisdom"; for Course 28, lesson of May 4, "Rules of Health"; and of general interest.)

¹Recipes used by permission.
²Often obtainable with a little telephoning.



Art by Dale Kilbourn.

and pour the gravy in a bowl. Put a large lump of butter in the bottom of the pot, then dredge the piece of meat with flour and return it to the pot to brown, turning it often to prevent burning. Take the gravy that has been poured from the meat and stir in a large tablespoonful of flour, add a little water; let it boil for ten minutes and pour into a gravy dish. Serve both hot, the meat on a platter.

Colcannon: Boil potatoes and greens, or spinach, separately. Mash the potatoes, squeeze the greens dry, chop them quite fine, and mix them with the potatoes with a little butter, pepper and salt; put into a mould, greasing it well first; let it stand in a hot oven for ten minutes.

Vinegar Pie: This is the vinegar pie made by the early settlers of the West. 1 cup brown sugar; 2 cups water; 1 cup vinegar; 2 tablespoons butter; ½ cup flour; water; plain pastry. Combine the sugar, water and vinegar and bring to a boil. Add the butter and stir until it melts. Mix flour with a little cold water until the mixture is smooth. Slowly add to the boiling liquid and stir until it becomes thick. Make pastry, and line a pie pan with dough. Pour filling in the pan and cover with strips of dough. Bake in a hot oven (450 degrees F.) for 10 minutes; reduce heat to moderate (350 degrees F.) and bake about 25 minutes.

Lumpy Dick: To boiling water slowly add white flour until it reaches the consistency of mush; add a pinch of salt, and serve either hot or cold with milk and sugar.

Sage Tea: Made by brewing the leaves of garden sage and seasoning with cream and sugar. Many mothers used catnip, the weed grew everywhere, to make tea for supper or breakfast as well as to give to babies when they had colic.

Barley Coffee: Barley was browned in the oven, then ground to make a delicious coffee.

Next Class

Exchange ideas on pioneer cooking versus modern cooking:

1. methods of procuring food
2. methods of cooking food
3. methods of storing and
4. nutritional values.

—from an idea submitted by Ray and Janet Balmforth.

Library File Reference: PIONEERS.



The Superintendency And The Teacher Training Program

As this issue of *The Instructor* appears, the new pre-service teacher training program has been introduced in about half of the stakes in the Church and will reach the balance during the next three or four months. Whether or not the program has been presented, each ward superintendency has the following immediate obligations:

1. *To see that there is a ward teacher trainer appointed.*

If the Sunday School regional conference has been held, the ward teacher has ideally had one or more training sessions with the stake teacher trainer and has commenced the 11-week course in the ward with the first eight candidates called by the bishop to take the course. If the regional conference has not been held, it is hoped that the bishop has called the teacher trainer. If the regional conference is to be held so late in the spring that the stake chooses to commence the program in the fall, it is still advisable to make immediate preparation for the calling of the teacher trainer. If the teacher trainer has not yet been called and oriented, the superintendent can properly remind the bishop of the Sunday School's urgent need of a capable teacher to fill this office. He can also suggest possible qualified men or women to the bishop, who of course must

make the final decision and extend the call.

2. *To orient the teacher trainer in his work.*

The superintendency's orientation of the teacher trainer will include an analysis of the teacher trainer's duties (*Sunday School Handbook*, Second Edition, page 59, column D). The teacher trainer will set his own standard of performance and will later discuss this with the assistant superintendent for the adult area. The material and directions for the students of the course will reach the teacher trainer through the ward superintendency, who will order them through the Church Distribution Center, 33 Richards St., Salt Lake City, Utah 84111.

3. *To prepare to participate as pupils in the teacher training course.*

This should be done as soon as possible without delaying the training of prospective teachers. Each member of the superintendency is a key figure in the in-service training program. He visits a class each Sunday. Obviously his visits will be helpful and appreciated by a teacher when the two can discuss intelligently the principles of teaching that both have had the privilege of studying in the pre-service teacher training class.

4. *To consult with the teacher trainer frequently.*

The advice of the teacher trainer will be helpful to all members of the superintendency as they visit the teachers every Sunday. Each teacher will have his personal strengths and traits. The experience and advice of the teacher trainer in helping to analyze the use of these strengths and traits will make the visits worthwhile and upgrade Sunday School teaching.

5. *To use the teacher trainer in monthly faculty meetings.*

The teacher trainer is the logical teacher for the teacher development lesson in faculty meeting (*Sunday School Handbook*, Second Edition, page 59, column D3). He may find that the pre-service training classes and his Sunday School visits are taking his full time or that someone else should have the experience of conducting the teacher development lesson. In either case, with the consent of the superintendency, he may assign this duty to someone else.

The primary duty of the Sunday School is to teach the gospel. Our teachers need all the help they can get. The teacher training program, carefully followed, will improve their teaching and help achieve the Sunday School objective. The alert superintendency will be completely involved in the program.

—General Superintendent
David Lawrence McKay.

Answers to Your Questions

Enrollment of New Ward Members

Q. When are the names of Church members moving into the ward placed on the Sunday School rolls?

—Minidoka Stake.

A. The names of members of the Church are added to the Sunday School rolls as soon as they attend Sunday School in the new ward. It is not necessary to wait until their membership records are received by the ward clerk.

Teachers of Adults

Q. Are teachers of adult Sunday School classes required to hold the priesthood?

—Pocatello Stake.

A. No. It is recommended that the best qualified persons available, whether male or female, be called to teaching positions.

Children and the Sacrament Gem

Q. At what age is a child eligible

to present the sacrament gem in senior Sunday School?

—Tooele Stake.

A. It is recommended that the sacrament gem be presented by a child or young teen-ager to give growth opportunity. No rule has been made as to age limits.

Writing for Manuals and Supplies

Q. If we have difficulty receiving manuals or other Sunday School supplies, with whom should we communicate?

—Japan-Okinawa Mission.

A. The General Church Distribution Center handles all manuals and Sunday School supplies. Grant Burbidge is the manager. The address is 33 Richards Street, Salt Lake City, Utah 84111.

Memorized Recitations

for May 4, 1969

The following scriptures should be memorized by students of Courses 12 and 14 during March and April and recited in unison by the respective classes during Sunday School worship service on May 4.

COURSE 12:

(In this scripture Paul warns Christians of the confusion and false doctrine that men will bring into the Church after his leadership is gone.)

"For I know this, that after my departing shall grievous wolves

enter in among you, not sparing the flock." —Acts 20:29.

COURSE 14:

(In this scripture Isaiah reminds us that we must repent and seek God and his truth. As we come to him, he will forgive our sins and show us the way to righteousness.)

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

—Isaiah 55:7.

COMING EVENTS

April 4, 5, 6, 1969

General Conference

• • •

April 4, 1969

Child, Youth, and Adult
Area Meetings
5:00-6:30 p.m.

Sunday School Conference
7:30-9:00 p.m.

• • •

April 6, 1969

Easter Sunday

• • •

MOTHER'S DAY

March 23, 1969
Great Britain

May 4, 1969
New Zealand

May 11, 1969
United States
Canada
Australia
South Africa

GOLDEN SILENCE*

His thoughts were slow, his words were few, and never formed to glisten. But he was a joy to all his friends—you should have heard him listen!

—Lola M. Hazard.

*Taken from Sunshine Magazine, February, 1967.

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of May



HYMN: "Praise to the Lord"; author, Joachim Neander; composer unknown; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 150.

There is an ancient Ambrosian text which reads:

The morn had spread her crimson rays when rang the sky with shouts of praise: Earth joined the joyful hymn to swell, that brought despair to vanquished hell, Alleluia! He comes victorious from the grave, the Lord omnipotent to save, and brings with Him to light of day the Saints who long imprisoned lay, Alleluia! Let hymns of joy to grief succeed: we know that Christ is risen indeed; we hear his white-robed angel's voice, and in our risen Lord rejoice, Alleluia!

How reassuring it is to know that this is true! In the months following the celebration of the triumph of Easter, our hearts and voices should constantly be lifted up in praise to him whose transcendent sacrifice and resurrection assures us of eternal life in his presence if we are found worthy of such a blessing. But his contribution is even greater—through Jesus' divine direction the world and all its creatures were created. Such an idea staggers the imagination, until we realize that through God all things are possible.

On a beautiful night last winter, just prior to Christmas, as I paused in the task of shovelling the snow from my sidewalk, I was prompted to look upward to the half-grown moon which had just appeared from behind a cloud. And I tried to convince myself of the overwhelming circumstances that were taking place at that very moment

as three of my fellow human beings were circling that heavenly body in a tiny craft, miniscule in the vast immensity of space to which they had committed themselves. At no time in my life had I been so strongly aware of the greatness of the universe and of the almost limitless possibilities with which man is endowed. My mind turned at once to a favorite psalm:

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. . . . When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. . . . O Lord our Lord, how excellent is thy name in all the earth! (Psalm 8.)

How excellent indeed is his name, and how fervently we should laud it!

The hymn for the month of May cannot be sung effectively in any way but vigorously. It is hoped that some of our choristers who are inclined to conduct in an unvaried, phlegmatic way, will take a good look at the possibilities this hymn offers. One can scarcely approach the words, "Praise to the Lord, the Almighty, the King of creation," without a feeling of exultation. That feeling must be communicated to the eager congregation if the hymn is to be sung

properly. I say *eager* congregation, because I have never known a congregation not eager to sing when given the proper leadership from the chorister and organist.

As with any other teaching, the measure of success of the Sunday School music program is almost always in direct proportion to the capability, preparation, and sensitivity of those entrusted to its direction. No amount of apology for the unskilled voices in the congregation and no complaint about the poor acoustics can bear the light of examination if the chorister is not prepared—if he has not studied both the melody and the meaning of the text; worked out the conducting problems of tempo and dynamics; rehearsed with the organist; and, most important of all, combined all of these to help make the worship service all it can and should be.

One of the chief complaints about hymn singing concerns incorrect tempo. Even without the tempo indication given at the beginning of each hymn, the chorister's good judgment should be an accurate guide for setting tempo. The nature of the music, the character of the text, the general mood of the hymn—all these combine to determine tempo. A chorister who does not treat each hymn as a separate entity with individual characteristics fails to realize, for himself as well as for the congregation, the pleasure inherent in the music of the Church.

"Praise to the Lord" is a worldwide hymn, universally loved and appreciated. It is, in fact, very similar to "He Is Risen," the other

hymn in our hymnbook by that fine writer and musician, Joachim Neander, a dedicated Pietist German whose conviction shines through both words and music. "Praise to the Lord" must be sung with dignity as well as with vigor. Use a broad, well-defined beat, devoid of extraneous movement. Be sure you stand erect as you conduct and let the eloquent words of the hymn be reflected in your

bearing. Remember, the arm is but an extension of the body in conducting, and the appropriate strength or quietude of the body must be present to create the proper attitude for each hymn.

There is often a tendency to take this hymn too slowly; while it must not be rushed, neither must it drag. The indication is for 100 quarter notes per minute, and you will find this speed to be easy both for

the conductor and the singers. It is easy to determine the tempo by counting 25 beats within a 15-second increment on your watch. A bit of practice will suffice.

Both choristers and organists are urged to obtain copies of the new guidebooks available from the Deseret Sunday School Union, in which the matters mentioned above are dealt with in greater detail.

—Ralph Woodward.

Junior Sunday School Hymn for the Month of May

HYMN: "All Things Bright and Beautiful," author, Mrs. O. F. Alexander; Old English Tune; *The Children Sing*, No. 175. (See transposed version opposite.)

In March, as the Junior Sunday School chorister, Sister Rich, began preparing "All Things Bright and Beautiful" for presentation in May, she was glad to see a transposed version in the key of G printed in *The Instructor*. Not being a trained soloist, she felt a bit self-conscious about starting out on high E. D would not be so bad. To sing it for the children she would write it out in the key of F for the accompanist. That would make the hymn too low for the children's voices in the third line, but would allow her to sing it for them as attractively as possible the first Sunday.

Sister Rich noticed that the form of the hymn is really a chorus (lines one and two) and four verses (lines three and four). She decided that with the teacher's permission she would go into the Course 8 class the last Sunday of April and teach them the first of the four verses. She would also challenge them to draw large pictures reflecting the meaning of verse one to be used in teaching the hymn to the rest of the Junior Sunday School. On the first Sunday of May she would do the same with the Course 6 class on verse two; on

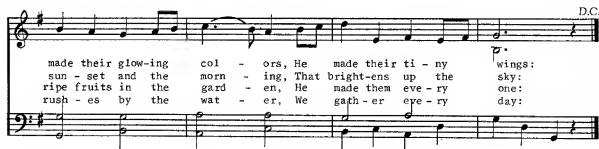
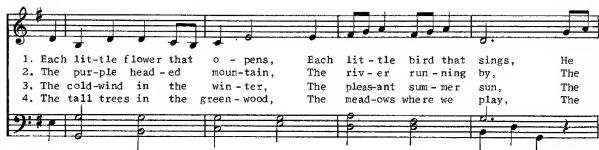
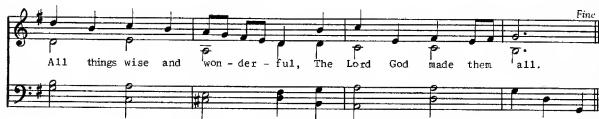
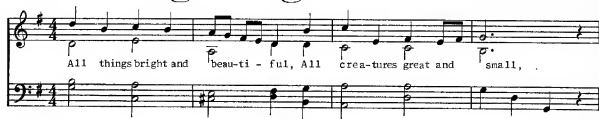
the second Sunday of May she would work with Course 4 on verse three.

Accordingly, on the first Sunday of May, when the entire Junior Sunday School was learning the

first two lines of the new hymn, the Course 8 children were able to hold up selected pictures they had made and sing their special verse between the repetitions of the

(Concluded on following page.)

All Things Bright and Beautiful



JUNIOR SUNDAY SCHOOL HYMN FOR THE MONTH OF MAY

(Concluded from preceding page.)

He Shall Feed His Flock

Larghetto

from Handel's MESSIAH

first two lines, sung by the whole group. The next Sunday Course 6 members showed their selected pictures of "The purple headed mountain, the river running by . . ." and taught the others the words of the second verse. On the third Sunday, Course 4 children took their turn showing the pictures they had made and singing the new verse they had learned. With the help of the pictures and the presentation of one verse by each class, it was possible for the whole Junior Sunday School to learn the entire song thoroughly. By the end of May the children could sing the entire song with no vocal help from any of the adults.

Musically, the children learned to find the *CLAP snap-snap-snap* pulse pattern of the meter and the pitch levels of the first two lines. They especially enjoyed bouncing their hands down the descending scale pattern on "beautiful" and "wonderful."

To make this expression of gratitude for our Heavenly Father's creation more real, Sister Rich arranged to display on succeeding Sundays some exquisite polished stones, some wild flowers, and, in cages, a three-week-old bunny, a month-old kitten, and two para-

He shall feed his flock like a shep - herd, and
gen - tly lead, and gen - tly lead those that are with young.

(March hymn of the month. Reprinted with simple accompaniment.)

keets. With these visual reminders she was able by the end of the month to get into the children's singing a very sincere expression of gratitude for the beautiful objects and creatures God has provided.

This expression was also encouraged through the use of a lively, joyful tempo and a dynamics pattern beginning quite full on the high opening lines, softening at

the beginning of each verse in the third line, and gradually swelling to full voice by the end of the fourth line for the return to the opening phrase. As the "Fine" (pronounced "fee-neh") of the D.C. ("dah cah-po") repeat was approached, a broadening of the tempo made an especially affirmative ending, for "The Lord God made them all."

—D. Evan Davis.

Organ Music To Accompany May Sacrament Gems

Robert Gundick

May Sacrament Gems

SENIOR SUNDAY SCHOOL

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."¹

JUNIOR SUNDAY SCHOOL

"God created man in his own image."²

¹John 14:6.
²Genesis 1:27.



Teacher Development Lesson for Faculty and Leadership Meetings

CHECKLIST FOR LESSON PLANNING

Before the Lesson Presentation

As you prepare and again just before you present your lesson, answer the following questions:

- | | Yes | No |
|---|-------|-------|
| 1. Have I written the main idea (gospel principle) which the students are to acquire from the lesson? | _____ | _____ |
| 2. Have I written clear and understandable lesson objectives for this lesson? | _____ | _____ |
| 3. Have I prepared: | | |
| a. myself spiritually to teach the lesson? | _____ | _____ |
| b. appropriate materials with which to teach this lesson? | _____ | _____ |
| 4. Have I considered the students' needs: | | |
| a. as a group? | _____ | _____ |
| b. individually? | _____ | _____ |
| 5. Have I made provision to SHOW the relationship of the gospel principles being taught to the lives of students in my class today? | _____ | _____ |
| 6. Have I made provisions for the students to DISCUSS the gospel principles being taught: | | |
| a. among themselves? | _____ | _____ |
| b. with me? | _____ | _____ |
| 7. Have I made provision for the students to APPLY the gospel principles being taught: | | |
| a. in class? | _____ | _____ |
| b. following class? | _____ | _____ |
| 8. Have my plans included an ASSIGNMENT? | _____ | _____ |
| 9. Have I arranged for all materials needed to teach this lesson effectively? | _____ | _____ |

Following the Lesson Presentation

To insure a good critique of your lesson presentation, ask yourself:

- | | Yes | No |
|--|-------|-------|
| 1. Have I used the checklist to evaluate my lesson presentation? | _____ | _____ |
| 2. Have I evaluated my lesson with the visiting supervisor? | _____ | _____ |

Library File Reference: TEACHERS AND TEACHING—TECHNIQUES.

PLANNING YOUR LESSON PRESENTATION

PART II

by Rex D. Pinegar

Many successful teachers attribute much of their success to following a systematic planning procedure. Part I of "Planning Your Lesson Presentation" suggested a guide to follow while preparing your lesson. You will find that the checklist below consistently follows the guide.

A checklist may be used as a ready reference while you are actually working on the preparation. Keep it posted in plain view in the place where you prepare your Sunday School lessons. Before reading your lesson material, read the checklist quickly to ready your mind for the planning process. Having the items on the list freshly impressed on your mind will increase your planning effectiveness and shorten the amount of time required to prepare an outstanding lesson.

Immediately after your lesson presentation, refer to the checklist again. This helps you make an evaluation of your lesson presentation while it is still vivid in your memory. Such self-evaluation is an excellent stimulus to improve your teaching.

¹The Instructor, February, 1969, page 58.

"And Forbid Them Not"



SUFFER THE LITTLE CHILDREN. BY VOGEL.

When Jesus was teaching the multitude near the coast of Judea, he noticed his disciples rebuking those who attempted to bring their children close enough to touch him. The Savior understood that his disciples were only trying to protect him from the throng; but they apparently did not understand how important children are. So, kindly but firmly, the Savior said to them, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark 10:14.)

How many well-meaning Junior Sunday School coordinators and Course 3 teachers forbid three-year-olds to "come unto" their Father in heaven because they do not understand what constitutes a spiritual experience for a young child? How many consider Junior Sunday School children reverent only when they are sitting still with their arms folded? How many teachers of three-year-olds expect their young students to sit still during an entire class period except when "participating" in the lesson at the request of the teacher? How many Course 3 classes remain in the worship service following the passing of the sacrament each Sunday, instead of being dismissed to classrooms?

Actively Engaged Versus Quietly Sitting

Children of age three are so "grown up" in their speech and body movements that it is easy to forget they have been out of their Heavenly Father's presence only three short years. They have been talking in sentences at best only a few months. Their motor skills are far from those of an adult—or even a school-age child. The world is still new to them, with much yet to be explored. Their "bank account" of earthly experience is so low that "deposits" often get put in the wrong category and "withdrawals" often "overdraw" the account.

What kinds of experiences help build up the child's "bank account"? *Firsthand experience* is the best kind of "deposit." That is, three-year-olds should have opportunities galore to see, hear, touch, taste, and smell the *real* thing. A direct sensory experience should be accompanied by appropriate words—words that identify it, that ask questions about it, that relate it to other experiences. Adults usually are the best sources initially to supply these words. But adults should also *listen* to the words of the three-year-old as he experiences the real thing. The words of a child tell us what he is *learning* about his world.

A three-year-old, if he is to build up his "bank account" with firsthand experience, must be actively engaged. But how can he be "actively engaged" when he is quietly sitting still? *Adults can sit still* for quite a long while. But adults have a rich store

(For Course 3 teachers.)

of firsthand experiences in their "bank accounts" that can be utilized for thought and meditation. Not so for the three-year-old. Adults can *listen* to someone else talk for a long period of time because they can draw upon their "bank accounts" of firsthand experience to integrate and store what is being said. Not so for the three-year-old. The main task of a three-year-old is to keep making "deposits" of firsthand experiences in his "bank account." The sitting and listening for long periods of time may come later. (Note: Even adults learn best when they can *participate in* and *talk about* what they are being taught.)

The Wiggle in a Three-year-old

So now we go back to the three-year-old in Junior Sunday School. When he is sitting still, is he listening to those who are speaking or performing in the worship service or in class? Probably not, if it takes longer than a few minutes. The talk does not mean much to him because he is not *doing* something to make the talk take on meaning. He may sit still, however, even for an entire morning, in Junior Sunday School. But it is not a pleasant experience. He may decide some day that this Sunday School experience is not for him—when he's old enough to do what he wishes in spite of his parents and teachers. (Note: Most of our Sunday School "dropouts" begin in the teen-age years.) If he is like many, if not most, three-year-olds, he will wiggle in his chair and poke and tickle and talk to his friends. Adults will frown at him or tell him to be quiet—and this simply rewards the inappropriate behavior with attention and therefore encourages its continuance.

So how can a three-year-old have a spiritual experience when he is not sitting still? Nowhere in the scriptures does it indicate that only those who sit still will receive a spiritual experience. Provision has been made in each lesson in the Course 3 manual for many firsthand experiences related to gospel concepts such as kindness, sharing, joy, and faith. Each lesson purposely minimizes "talking time" for the teacher and emphasizes "doing time" on the part of the child. There is a short time allowed for illustrations by the teacher of simple gospel concepts, through stories, pictures, music, and other aids.

Children are encouraged during the short lesson period to respond through various verbal and motor activities.

A Spiritual Experience

The children are then given the opportunity to choose from a number of activities. The teacher gives clues to the children about how the concept discussed in the lesson can be *applied* during the doing-time activities. But many other concepts are also being practiced at the same time. Suzy, who offers a doll to another child who wants it, has learned something about sharing—and how good it feels to share. Johnny, noticing Teddy having troubles balancing some blocks, rushes over to help—and learns something about kindness. Kim, struggling to roll his clay into a ball like Mark's, finally succeeds—and learns something about faith. A group of children role-play family home evening, deciding among themselves who will play Daddy, Mommy, and the children—and learn something about the joy of being a grown-up. Sarah, carefully fitting together the pieces of a wooden puzzle, learns something about the joy of success and accomplishment. The teacher, in the meantime, moves from child to child or group to group, giving a word of encouragement, providing a new idea, or asking a question. When the children finish one task they move on to another of their choice. They work alone or with one another. Their conversation exhibits the excitement of learning, the joy of being together in their Heavenly Father's house.

Just before time to put their materials away, the children are given a signal that it is *almost* time to put their things away. This gives them time to finish what they are doing. With everything put away, they gather in a circle around the teacher to talk about their activities. Then a child offers a simple and sincere prayer of thanks to his Heavenly Father. Parents come to pick up children who are reluctant to leave.

Who can say these children have not had a spiritual experience in an atmosphere of happy activity in the Lord's house? "Suffer the little children to come unto me, and forbid them not."

Library File Reference: TEACHERS AND TEACHING—CHILD STUDENTS.



by Evalyn M. Sandberg*

Dear Linda:

I have been lying awake for quite some time, unwillingly entertained by night thoughts. Sometimes these thoughts that rise unbidden from the subconscious represent concerns pushed aside during a single day. Sometimes they are an accumulation of impressions automatically sorted into one slot by the marvelously complicated machine that is the human mind. When enough data has been collected in one category, *bing!*—the machinery lifts it out of the slot and spills it over into the "conscious" rack for consideration.

I am worried about your testimony. Does that shock you? It does me, because I cannot remember even considering it a question before. But with all else excluded but the night and this file of impressions, the thought persists.

People do not lose their testimonies all at once,

(For all Mother's Day lessons; for Course 8, lessons of May 11 and 18, "Our Mothers Are Kind and Merciful" and "Am I My Brother's Keeper?" for Course 12, lesson of April 20 and May 25, "A Leader Has Righteous Friends" and "A Leader Produces Good Fruits"; for Course 18, lesson of April 13, "Gifts for the Benefit of All"; for Course 26, lesson of April 27, "Of Your Own Free Will"; for Course 30, lesson of May 25, "Marriage and Family Relationships"; to support family home evening lesson 31; and of general interest.)

*Evalyn Miller Sandberg, the mother of nine children, has published poems and stories in many religious magazines. Born in Juab County, Utah, she is married to Harley T. Sandberg, and the family now lives in Ojai, Ventura County, California, where she was Mother of the Year in 1964. Active throughout her life in many Church auxiliaries, she is currently a member of the Santa Barbara (California) MIA stake board.

but bit by bit through letting their spirits get nourished. It is possible for this to happen, even with full attendance at Church, such as you have had. It can happen when we select one or two principles of the gospel and "specialize." We then miss the varied nutrients present in the whole diet. A friend once told me her little son liked only one vegetable—peas. So she gave him peas every day. Several months later she commented, "I cannot understand it. Tommy will not eat his peas any more."

There is a second way that a lot of people get tripped up: They try to feed their testimonies on only the baby food of others' testimonies, and when their own spirits have grown some teeth there is not enough spiritual food on which to exercise those teeth.

A third pitfall threatens those who allow what they hear at Church to become their entire spiritual diet. They are, in effect, living off someone else's store. It is an uncertain and parasitic existence.

There is another danger. Because the mind is buoyant and possesses its own integrity, a part of what is said by others has to be written off as not valid. When the percentage of intellectual rejection rises to a certain level, unless one is careful, a categorical rejection (a rejection of a whole system of thought) can result.

You have a fine mind, Linda. The gold tassel you will wear on your mortarboard at graduation and your life membership in the state scholarship federation are evidences of it. Your voracious reading, your ability in foreign languages, and your fondness for Edna St. Vincent Millay are what I see at home. You put together marvelous short talks for Church, too—full of logic and conviction. And you make solid contributions in music: singing in the choir, in ensembles, etc. But—

I never see you reading our books on religion and ethics and philosophy. I never see you open the scriptures or the Church periodicals we have about the house. And do you pray at the beginning and end of each day—apart from family prayer? Prayer is such a remarkable organizer of one's inmost thoughts. When done conscientiously it is somewhat like writing a letter to a beloved relative—afterwards you feel so well-sorted. You sense more fully where you stand and the direction in which you are tending. (This sort of spiritual sustenance is as important as Church attendance. And that, as you know, is vital.) Prayer is important spiritual food because it keeps you self-propelled.

Another area of concern. Your two best friends,

girl and boy, are not of our faith. We have never worried about the quality of your friends because you have consistently chosen good companions. But close friendships play an important role in our lives. And these two friendships have been rather engrossing.

We have never felt you should confine yourself to friendships within the Church. We live in the world. We should be involved in it in more ways than as proselyting missionaries or representatives of our religion. Many good people may never want to join the Church, but we should carry the vitality and strength that come from our faith into areas of need in the school, the community, and the local government, because we are our brothers' keepers. But we should sometimes stop and ask ourselves whether we are influencing or being influenced.

You are already deciding what sort of person you will marry. I know you consciously wish for an eternal relationship with this person and with the children who will be part of it. I also know you would marry only someone who is very fine. It goes without saying that there are many fine people outside the Church. Some of my friends married excellent young men who have made good husbands and fathers. But they would be the first to tell you that a good husband and father is small comfort indeed when his opinion differs with their own deep-seated convictions as to the meaning of life and its place in eternity, and they know that their family relationship may not be eternal.

I have no wish to shield you forcibly from temptation or to so limit you in your choices that they would not really be choices. But, oh, I am anxious that you not make serious mistakes! I marvel that God gave Adam such a free hand. He must have loved him with a wise detachment that I as a parent have not yet been able to achieve.

I have been reading one of John Milton's works lately. He says:

Many there be that complain of Divine Providence for suffering Adam to transgress; foolish tongues! When God gave him reason, He gave him freedom to choose, for reason is but choosing; he had been else a mere artificial Adam. . . . We ourselves esteem not of that obedience, or love, or gift, which is of force: God therefore left him free, set before him a provoking object, ever almost in his eyes; herein consisted his merit, herein the right of his reward, the praise of his abstinence.¹

And he says further:

Wherefore did he create passions within us, pleasures round about us, but that these, rightly tempered, are the very ingredients of virtue? They are not skillful considerers of human things who imagine to remove sin by removing the matter of sin. . . .²

The following I especially like:

I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary . . . that which purifies us is trial, and trial is by what is contrary.³

I embrace these sentiments with the objective part of my mind; but I get emotionally involved when such pure abstractions become the stuff for practical application. I agree with President David O. McKay that our children are not our own but are guests in our home.

A sudden subjectivity overtakes me, though (a flesh-of-my-flesh, blood-of-my-blood feeling), when I think that the spiritual life of one of my children might be endangered. And then I want to throw myself headlong, as before an oncoming car, to push him out of harm's way. These two approaches—the subjective and the objective—seem always at war within me. What an awesome responsibility we take on when we begin a family!

Be assured that my raising a question now, at the most decisive period of your life, is prompted by love. Be assured, too, that I think you have conducted yourself in a most admirable way, by all standards and from all viewpoints.

When I see you performing—as when you were chorister in Sunday School, as when last week you substituted so nicely in Primary, or as when you prepare an entire meal unassisted or run the household for whole days in my stead—the emotion I feel registers a quick stab of revelation: the child that was—is no more! And I could weep; from loss or fulfillment or both.

I have seen the beauty of your spirit, Linda. Don't let it get undernourished. If there is no basis for concern, please excuse me. Sometimes the night exaggerates a natural apprehension out of all proportion to reality. I count it a privilege to be your mother. Please know that I love you—and always will.

—Mother.

¹John Milton, "Areopagitica," page 395.

²John Milton, "Areopagitica," pages 390, 391.

Library File Reference: TESTIMONY.

³John Milton, "Areopagitica" published in *Great Books of the Western World*, edited by Mortimer J. Adler; Encyclopaedia Britannica, Chicago, Illinois, 1963; Vol. 32, pages 394, 395.



"THE HAND THAT ROCKS THE CRADLE"

Suggested Mother's Day Programs for Sunday, May 11

by Patricia Haglund Nielsen

Art by Dale Kilbourn.

FOR SENIOR SUNDAY SCHOOL

DEVOTIONAL ORGAN PRELUDE.

GREETINGS: by a member of the superintendency.

OPENING HYMN: "There is Beauty All Around,"

Hymns, The Church of Jesus Christ of Latter-day Saints, No. 169.

INVOCATION: by a teen-age boy.

SACRAMENTAL HYMN: "I Stand All Amazed," *Hymns*, No. 80.

SACRAMENT SERVICE.

MUSICAL READING: by a grandfather, accompanied by the organist.

(The organist plays "Brahms' Lullaby," *The Children Sing*, No. 135, once through. As she plays it for the second time, a grandfather reads the theme poem.)

*They say that man is mighty,
He governs land and sea;
He wields a mighty scepter
O'er lesser powers that be;*

*But a mightier power and stronger
Man from his throne has hurled;
And the hand that rocks the cradle
Is the hand that rules the world.*

("The Hand That Rules the World," by William Ross Wallace; from *John O'London's Treasure Trove*, Stanza One.)

TALK: Introduction of the theme, by the superintendent.

(This five-minute talk should expand on the theme that the center of a mother's power is in the home. One or more of the quotations below may be used in developing the talk.)

"The mothers are the moving instruments in the hands of Providence to guide the destinies of nations. Let the mothers of any nation teach their children not to make war, the children would grow up and never enter into it. . . . Mothers are the machinery that give zest to the whole man, and guide the destinies and lives of men upon the earth. . . ."

"Children have all confidence in their mothers; and if mothers would take proper pains, they can instill into the hearts of their children what they please. You will, no doubt, recollect reading in the Book of Mormon of two thousand young men who were brought up to believe that if they put their whole trust in God, and served him, no power would overcome them. You also recollect reading of them going out to fight, and so bold were they, and so mighty their faith, that it was impossible for their enemies to slay them. This power and faith they obtained through the teachings of their mothers."

(Discourses of Brigham Young, pages 199-201.)

"It is the mother who inculcates in the lives of children a nobility of soul that leads them instinctively to love the beautiful, the genuine, the virtuous, and, as instinctively, to turn from the ugly, the spurious, and the vile. Home is the center from which woman rules the world. It is there she teaches her child self-restraint, develops in him the confidence and strength that spring from self-control. It is there the child learns respect for the rights of others. It is in a well-directed home that men and women first develop a consciousness that true happiness lies in conforming one's life to the laws of nature and to the rules of social conduct. . . ."

"Yes, the woman wields a mighty influence! Let that influence be felt even more potently throughout the Church and our communities in the protection of our homes from the impurities that are now

sweeping the nation. The Lord bless every mother, every woman, that she may be wise and strong in teaching our boys and girls in maintaining ethical standards and in being exemplary examples to young people in all the world!"

(Pres. David O. McKay, *The Instructor*, May, 1966; pages 162, 163.)

VOCAL DUETS: by two women.

"Sweet and Low," by Tennyson-Barnby

"Golden Slumbers," English folk song (see pages 109-111, this issue).

TALK: 2½ minutes, by a ward member.

(Relate a brief story from personal knowledge of a mother who has been a great influence for good in her home.)

At this point the children from Junior Sunday School enter the chapel while soft music is playing. Following is their part of the program.

SONGS: by Junior Sunday School children.

"Mother Dear, I Love You So," *The Children Sing*, No. 130.

"Go to Sleep" (French nursery song).

CHORAL READING: by the Junior Sunday School children.

(This poem should be created by the children three or four weeks before Mother's Day in Junior Sunday School opening exercises, as directed by either the coordinator or the chorister. It should contain expressions from the children about their mothers. It need not rhyme and should be about eight lines long. If it seems impossible to accomplish this during opening exercises, a group of six or more children of different families and ages could work at an appointed time with the chorister in making up an appropriate poem. Possible titles: "My Mother," "Why I Love Mother," or the like. The 7- and 8-year-olds might draw pictures in their classrooms illustrating this poem; these pictures to be held up by the 5- and 6-year-olds during the choral reading.)

SONGS: by the Junior Sunday School children.

"Rock-a-Bye Baby," *The Children Sing*, No. 140, or the traditional version if the children know it. During the singing of this song the 4-year-olds might rock dolls they have brought.)

"Sleep, Baby Sleep," *The Children Sing*, No. 127.

Junior Sunday School children leave the chapel while soft music plays.

READING: by a 15- or 16-year-old girl.

On June 27, 1844, a young mother was tragically left a widow. In her care five children of her husband by a former marriage and her own son and daughter—ages five and three—were suddenly without the protecting care of their father. On that day Mary Fielding Smith's beloved husband Hyrum Smith had been cruelly assassinated with his brother, the Prophet Joseph Smith, at the hands of a merciless mob.

(Continued on following page.)

Were we to follow the story of the faith, courage, and determination of this dear mother throughout the remainder of her life, words would be multiplied almost without number. Let us take as one example the story told by her young son about the journey he, his mother, and his uncle made from Winter Quarters, in Nebraska, to Missouri during the winter of 1847-48 to purchase provisions and trade for the necessities of the family. Writing of this trip he says:

"Once I accompanied . . . [my mother], along with my uncle . . . at which time we went down to St. Joseph, Missouri, and purchased corn and had it ground at Savannah. We also went for the purpose of obtaining provisions and clothing for the family for the coming winter, and for the journey across the plains the following spring. We took two wagons with two yoke of oxen on each. I was almost nine years of age at this time. . . .

"Returning to Winter Quarters, we camped one evening in an open prairie on the Missouri River bottoms, by the side of a small spring creek, which emptied into the river about three quarters of a mile from us. . . . Camping near by, on the other side of the creek, were some men with a herd of beef cattle, which they were driving to Savannah and St. Joseph for market.

"We usually unyoked our oxen and turned them loose to feed during our encampments at night, but this time, on account of the proximity of this herd of cattle, fearing that they might get mixed up and driven off with them, we turned our oxen out to feed in their yokes.

"Next morning when we came to look them up, to our great disappointment our best yoke of oxen was not to be found. My uncle and I spent all the morning, well nigh until noon, hunting for them, but to no avail. The grass was tall, and in the morning was wet with heavy dew. Tramping through this grass and through the woods and over the bluff, we were soaked to the skin, fatigued, disheartened and almost exhausted.

"In this pitiable plight I was the first to return to our wagons, and as I approached I saw my mother kneeling down in prayer. I halted for a moment and then drew gently near enough to hear her pleading with the Lord not to suffer us to be left in this helpless condition, but to lead us to recover our lost team, that we might continue our travels in safety.

"When she arose from her knees I was standing nearby. The first expression I caught upon her precious face was a lovely smile, which discouraged

as I was, gave me renewed hope and an assurance I had not felt before. A few moments later my uncle came to the camp, wet with the dews, faint, fatigued and thoroughly disheartened. His first words were: 'Well, Mary, the cattle are gone!' Mother replied in a voice which fairly rang with cheerfulness, 'Never mind; your breakfast has been waiting for hours, and now, while you and my boy are eating, I will just take a walk out and see if I can find the cattle.'

"My uncle held up his hands in blank astonishment, and if the Missouri River had suddenly turned to run up stream, neither of us could have been much more surprised. 'Why, Mary,' he exclaimed, 'what do you mean? We have been all over this country, all through the timber and through the herd of cattle, and our oxen are gone—they are not to be found. I believe they have been driven off, and it is useless for you to attempt to do such a thing as to hunt for them.' 'Never mind me,' said mother, 'get your breakfast and I will see,' and she started towards the river, following down spring creek. . . .

"My mother continued straight down the little stream of water, until she stood almost on the bank of the river, and then she beckoned to us. . . . Instantly we rose . . . and started toward her. . . . I outran my uncle and came first to the spot where my mother stood. There I saw our oxen fastened to a clump of willows growing in the bottom of a deep gulch which had been washed out of the sandy bank of the river by the little spring creek, perfectly concealed from view. . . .

"This was one of the first practical and positive demonstrations of the efficacy of prayer I had ever witnessed. It made an indelible impression upon my mind, and has been a source of comfort, assurance and guidance to me throughout all of my life."

(Joseph Fielding Smith, *Life of Joseph F. Smith*, pages 131-133.)

This and many like experiences filled Mary's young son with the determination to live as she taught him; to live so that when he should go to meet her and his worthy, martyred father, he could say to them, "I am clean."

Such was the influence of the mother of Joseph F. Smith, sixth president of The Church of Jesus Christ of Latter-day Saints.

TALK: 5 minutes, by the bishop.

"How the mothers in this ward can be influences for good in *their* homes."

Go To Sleep

Conclude the talk with the lines of the theme: "The hand that rocks the cradle is the hand that rules the world."

VOCAL SOLO: by a mother, if possible.

"Lullaby and Goodnight," *The Children Sing*, No. 134 or 135, depending on the accompaniment desired.

FOR JUNIOR SUNDAY SCHOOL

OPENING SONG: "When We're Helping," *The Children Sing*, No. 93.

PRAYER SONG: "Sleep, Baby, Sleep," *The Children Sing*, No. 127.

OPENING PRAYER: by a child.

SACRAMENTAL HYMN: "Jesus, Once of Humble Birth," *The Children Sing*, No. 15.

SACRAMENTAL SERVICE.

PROGRAM:

Take 10 to 15 minutes to practice the songs and choral reading for the children's part in the senior Sunday School program. Then go to the chapel and present the program. Afterwards,

Fais do do

WORDS PARAPHRASED BY ELEANOR GRAHAM VANCE
FRENCH NURSERY SONG

The title of this song means "Go to sleep." It is nice to sing these words in French at the beginning of each verse. The pronunciation is simple-fay doh-doh.

Tenderly
d min. F d min. F d min.

1. Go to sleep, my dear lit - tle sis - ter. Close your
2. Go to sleep, my dear lit - tle broth - er. Close your
3. Go to sleep, my dear lit - tle ted - dy. Close your

F d min. F Fine d min. C d min.

eyes and go to sleep. You'll find a sur - prise When you are a -
eyes and go to sleep. When Dad - dy comes home, He'll make you a
eyes and go to sleep. I'll put a soft pil - low Un - der your

C d min. C d min. C, D.C. al Fine

wake, For Moth - er is bus - y Mak - ing a cake,
boat. When you have your bath, We'll set it a - float.
head, And I'll keep you warm Right here in my bed.

From *Music Through The Day*, © 1962 Silver Burdett Co. Used by permission.

return to the Junior Sunday School room for the remainder of the time. Have two or three teachers tell brief two- to- three-

minute stories (from the lesson manuals) about Mother and Mother's Day.

Library File Reference: MOTHERS.



Sweet and Low

Words by Alfred Tennyson
Music by I. Barnby

From *Growing with Music, Book 6*; Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1965. Used by permission.

Quietly

1. Sweet and low, sweet and low, Wind of the west - ern sea, —
2. Sleep and rest, sleep and rest, Fa - ther will come to thee soon, —

1. Sweet and low, sweet and low, Wind of the sea, —
2. Sleep and rest, sleep and rest, Fa - ther will come, —

Low, low, breathe and blow, Wind of the west - ern sea, —
 Rest, rest on Moth - er's breast, Fa - ther will come to thee soon, —

Low, low, breathe and blow, Wind of the sea, —
 Rest, rest on Moth - er's breast, Fa - ther will come, —

O - ver the roll - ing wa - ters go, Come from the dy - ing
 Fa - ther will come to his babe in the nest, Sil - ver sails — all

Roll - ing wa - ters go, Come the
 Fa - ther to his babe, Sails out

mp moon — and blow, *p* Blow him a - gain to me, — While my lit - tle one, while my pret - ty one sleeps. —
 out of the west, *mp* Un - der the sil - ver moon, *p* Sleep, my lit - tle one, sleep my pret - ty one, sleep. —

dy - ing moon, *mp* Blow him a - gain to me, — While my lit - tle one, while my pret - ty one sleeps. —
 of the west, *p* Un - der the sil - ver moon, *p* Sleep, my lit - tle one, sleep my pret - ty one, sleep. —



Golden Slumbers

English folk song, arranged by Buryl A. Red.
From *Exploring Music 5*; Holt, Rinehart and
Winston, Inc., New York, 1966. Used by per-
mission.

(Melody)

1. Gold - en slum - bers kiss your eyes, Smiles - a -
2. Care - is heav - y, there - fore sleep, Moth - er

lul - la - by, Oh, lul - la - by. Loved - one, do - not
wake you when you rise; } Sleep, pret - ty loved - one, do - not
here safe watch you will keep; }

3
cry, - I - will sing - lul - la - by, - lul - la -
cry, - And I will sing a lul - la - by, lul - la -

4
by, lul - la - by, Oh, lul - - - la - by.
by, lul - la - by, lul - - - la - by.

THE TAPE RECORDER IN THE CLASSROOM

PART I

by Rex A. Wadham*

For many years educators have been telling us that a change in behavior is a direct product of learning. In fact, the only evidence we have of learning is when a change of behavior is made visible on the part of the learner. We in the Sunday School have a prime reason for using audio-visual aids and equipment in our teaching. We want to create and sustain those patterns of behavior which will insure a continuous religious growth in our students. Healthy behavior patterns are best brought about by the process of self-discovery; that is, by personal involvement in the learning process. The tape recorder is one aid that allows for a personal touch in learning.

In the Sunday School there are countless uses for the tape recorder. As a teaching aids specialist you are encouraged to consider each suggestion individually. Then, where possible, relate the suggestion to an actual course lesson and share your insight with the course teacher by helping him implement the suggestion in his classroom.

STORYTELLING

Pre-recorded Dramatization

A story that portrays the spoken words or actions of two or more people generally lends itself to dramatization. A pre-recorded "play" could be made by members of the teacher's own family or by class members. Moods and appropriate sound effects can be captured on tape in this manner.

Role-Playing

In role-playing, students are encouraged to tell their own version of a story or a gospel concept. One good way to start them out is for the teacher to tell a story and then have the students role-play the story back in their own words. If it is recorded, they can then hear a playback of their efforts.

Puppet Plays

This is an excellent technique for use with young children in Junior Sunday School. Record a story that lends itself to puppetry. With the aid of puppets and a puppet theater have children act out the spoken words. Many young children would much

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rather act out a story than speak it. Being involved with puppets and a recorded story, they share it as if it were truly their own creation. Such involvement allows children to feel the story through their actions. By recording the story ahead of time the teacher is freed for personal help and involvement with the students. The puppets need not be elaborate, nor require a lot of time to make. Simple hand puppets are by far the best. Puppets made by the children themselves would do very well. The puppet theatre need be no more than a light cardboard partition to separate the players from the audience. The partition should contain a window opening to represent a stage. A backdrop curtain, attached to the back of the window, would also be helpful. The cardboard can readily be obtained by cutting a medium-sized cardboard box in half. A coat of pastel rubber latex paint will give the theater a special touch.

Tumbleweed Stories

The tape recorder offers the teacher an excellent opportunity to conduct a tumbleweed story in his class. A tumbleweed is a desert plant that rolls around according to the mood of the wind. A tumbleweed story, likewise, is designed to roll around the room from student to student. Here again is an opportunity to test out student response to the material taught.

Let us say, for instance, the last two lessons have been on loyalty. At the conclusion of the lessons, as a check for concepts learned, the teacher can set up a tumbleweed environment. He does this by having the students sit in a circle and then asking them if they can identify or relate the lesson material with events that have been a part of their own experience. The teacher begins the story, perhaps by setting the time and locality. Characters and conditions are added as it rolls from one student to another. The story is transferred by the pointing of the hand. Each new student continues in context, adding to that which has been established. The story, though fictitious, should always portray the theme, as in the case of loyalty.

The recording of their story allows the students opportunity to analyze their creation and the soundness of their theme. The presence of the tape recorder tends to encourage students to take the project seriously.

As a teaching aids specialist, you should be on the lookout for good examples of classroom-recorded tapes. These tapes can be played at faculty meetings as a source of help and encouragement to teachers.

"HE SHALL PREPARE A WAY"

... I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

—1 Nephi 3:7.

The growth of the Church and the growth of the means of communication have been concurrent.



Sunday School Enrollment

2,154,433 (1968)

358,180* (1945)

338,288* (1944)

331,809* (1942)

*Number actually reported

War restricted reports

336,391 (1933)

248,075 (1924)

201,448 (1919)

192,382 (1918)

119,998 (1899)

14,781 (1872)

30 (1849)

OVERHEAD PROJECTOR
1942-1945

Developed during Second World War. Present improvements on opaque projector were made during this period.

TAPE RECORDER
1937

Developed from a wire to a tape recorder by German and United States engineers.

TELEVISION
1931

First shown at New York World's Fair, April 30, 1931.
First commercial station license, 1941.

SLIDES—2"x2"
1930

Developed out of the invention of color film; technicolor, 1922; kodachrome, about 1935.

FILMSTRIPS
1923

Made up from 35 mm film which was then in use as motion picture film.

RADIO
1920

First scheduled radio broadcast in the United States, November 2, 1920, by Station KDKA, Pittsburgh.

IN SUNDAY SCHOOL
1916

1906, departments for adults began.
1916, lesson texts replaced outlines as study courses.
1940, lesson manuals giving year's course of study replaced quarterlies.

MOTION PICTURES
1889

1889, Thomas Edison invented Kinetoscope (device for viewing moving pictures by looking through an eye piece or "peep-hole.")
1894, C. Francis Jenkins invented first motion picture projector.
1926, Sound first used by Warner Brothers in motion picture "Don Juan," with John Barrymore, 1926.
(16 mm projecting equipment, 1923. 16 mm sound, 1930.)

PHONOGRAPH
1877

Invented by Thomas Edison, 1877.
1897, Gramophone used hard rubber disks in place of wax cylinders.
1953, stereophonic sound.



Art by Dale Kilbourn.

A few days ago, while winging toward New York on a British jet, I picked up the airline's 94-page, elegantly illustrated magazine, *Welcome Aboard*. In it is an article on "Barriers."¹

The article described a distance run in the 1952 Olympics. I was so intrigued with the paragraph on the race that I searched for more details—and found them.²

Briefly, this is what happened.

The Olympics that year were held in Helsinki, Finland.

Among the 5,867 contestants from 69 nations in those 1952 Olympics was the blond, balding, 29-year-old son of a poor carpenter. Short and wiry, Emil Zatopek of Czechoslovakia was a dedicated athlete. He arose daily at six and ran at least 10 miles, often wearing heavy army boots.

Zatopek won the 1952 Olympic 5,000-meter (3.1 miles) and 10,000-meter (6.2 miles) events in record times. Then the Czech army officer made a surprise announcement. Three days later he would compete in the Marathon—a race he had never run before.

(For Course 12, lesson of May 25, "A Leader Produces Good Fruit"; for Course 26, lesson of April 20, "Let's Be Talent Scouts"; for Course 30, lessons of May 4 and 18, "Sons and Daughters of God" and "Why Is Man Here?"; to support family home evening lesson 30; and of general interest.)

¹Produced in London, England (1968) for British Overseas Airways Corporation (BOAC) by Clive Irving Limited; editor, Priscilla Chapman, page 16.

²Sources: *Editors of Sports Illustrated*, *The Olympic Games*; New York, N.Y., Time, Inc., 1967. John V. Grombach, *Pocket Guide to The Olympics*; New York, N.Y., Good Reading Communications, Inc., 1968. Richard Schaap, *An Illustrated History of The Olympics*; New York, N.Y., Alfred A. Knopf, Inc., 1968.

FIRST TRY

ZATOPEK RUNNING: "A BIT FASTER?"

The Marathon was introduced in the year 490 B.C. when a Greek army of 10,000 defeated 200,000 Persian invaders on the beach of Marathon, Greece. The Greek general sent Pheidippides, his courier and an Olympic running champion, with the victory news to a worried Athens, some 22 miles away. Reaching Athens, Pheidippides cried: "Rejoice, we conquer!" Then he fell dead. Several years ago I scanned the course of that historic run over rolling hills in an area patched with its gray-green of olive groves, near Athens.

In 1952 the Marathon distance was 26 miles, 385 yards. The favorite was a seasoned competitor from Great Britain, Jim Peters.

There was considerable talk about this race—and Zatopek. It was characteristic of him to groan and grunt agonizingly as he ran. Red Smith, the eminent New York sportswriter, said Zatopek "ran like a man with a noose around his neck."

The race began. For nearly the first half of the grueling run Peters maintained the lead. After 15 miles, Peters, Zatopek, and Gustav Jansson of Sweden were well in front of the field. Zatopek moved out slightly ahead of Peters. Then the Czech slowed, allowing the Briton to catch up with him. Zatopek, who spoke five languages, resumed his pace and said to Peters, "Excuse me. I haven't run a Marathon before, but don't you think we ought to go a bit faster?"

A few miles later, Peters collapsed and quit the race. Rolling

up his shirt midway on his chest to cool his body, Zatopek kept running. He finished ahead of the runner-up by more than 2½ minutes. He broke the Olympic record by more than six minutes.

But Zatopek's records have since been broken. Other Olympic records have continued to tumble. The time for the Marathon in 1968 was more than 38 minutes better than that in 1896. The high-jump record has been increased over a foot, the discus distance more than doubled, and the 100-meter dash time has been trimmed by more than 16 percent.

Men and women athletes continue to exceed the fondest dreams of Olympic champions only a few years before.

And so do people continue rising to new heights in many other fields of endeavor, from medicine to manufacturing, from flying in space to burrowing into the earth.

The prophets have said that each of us has far more potential than we have ever realized. The psalmist described man as "a little lower than the angels."³ To the Corinthians, Paul wrote: "But every man hath his proper gift of God."⁴ Jesus said of the man who would believe in him "The works that I do shall he do also."⁵

You have far more greatness in you than you realize. That is a truth I have relearned in reading of Zatopek's great victory in the Marathon, the race he had never before run. —Wendell J. Ashton.

³Psalms 8:5.
⁴1 Corinthians 12:7.
⁵John 14:12.

Library File Reference: PROGRESS.